

The Living Church



ANGEL OF THE RESURRECTION

This painting with its joyous Easter message forms the reredos of a lovely little church in the diocese of Erie, the memorial Church of our Father, Foxburg, Pa. In the painting, which is the work of Edwin H. Blashfield, the Angel of the Resurrection is standing on the scythe laid down by the Reaper of Death.

No post-Easter slump for

The
Living Church

and

THE
LAYMAN'S MAGAZINE
of The Living Church

744 N. 4th St., Milwaukee, Wis.

Coming Features

RELIGION IN WARTIME, an important series beginning in this issue:

The War and God's Judgment, *by Vida Scudder.*

The War and God's Mercy, *by the Rev. Albert R. Stuart.*

The War and the European Churches, *by the Rev. Henry Smith Leiper.*

The War and the Mission Field, *by the Rev. Edmund L. Souder.*

The War and the Ecumenical Movement, *by the Rev. Floyd W. Tomkins.*

The War and Christian Sociology, *by the Rev. Joseph F. Fletcher.*

The War and Sin, *by the Rev. Bernard Iddings Bell.*

The War and the Individual Christian, *by the Rt. Rev. Wallace E. Conkling,
Bishop of Chicago.*

Three Special Issues:

Theological Education Number, THE LIVING CHURCH, April 23d.

Church School Number, THE LIVING CHURCH, May 14th.

Camps and Conferences Number, THE LAYMAN'S MAGAZINE, June.

Other Important Articles:

By Charles P. Taft, Winifred Kirkland, Pardon Tillinghast, Hughell E. W. Fosbroke, Benjamin F. P. Ivins, Henry B. Washburn, Burton Scott Easton, William E. Sweet, Howard R. Patch, John Foster Dulles, Roy J. Colbert, and other Christian Leaders.

All of this and more for \$4.00 a year.

Every one of these features is going to be very important to you in your Christian life. Tell your friends about them next Sunday so that they too may look forward to a spiritually-rich post-Easter season.

Isolated "Isolationists"

TO THE EDITOR: Is it in order to ask some of the reverend clergy for that very considerable number of Episcopalians who honestly feel that American foreign policy of the moment, and persistent endeavor to push us into the present war, are contrary to world interests? This group includes some of our most able, thoughtful, truly pious, and sacrificing lay people. What is such a person to do about going to a church when the clergyman insists on intervention in European and Asiatic wars, on the side of Great Britain, as an undoubted moral duty? The Church as a whole, to be sure, has made no pronouncement to that effect; but it is quite possible for a local priest, or a local bishop in his cathedral, to make all too plain a conviction that such an "isolationist" as Mr. Lindbergh or Mr. Castle or General Johnson or Mr. Amos Pinchot or General Wood or Senator Wheeler or Senator Capper or Governor Lowden must be either a moral leper or a fool. It is difficult to sit under such intolerant instruction from the pulpit, and discouraging to those who think themselves honest and sincere in opposing Mr. Roosevelt's present policies.

An obvious answer might be to stay away "for the duration" from the preaching services and go only to early Communion; but the interventionist preacher is only too apt—consistently—to be an interventionist pray-er as well, and to interpolate into the Communion office prayers and bids for prayer such as imply that victory for one set of peoples in this war is the same as triumph for God. This is becoming not uncommon, even more so than bellicose sermons.

One of the most useful women in the Episcopal Church, nationally and in New York, said to me last week, "It is getting so that my children and I find it necessary to go either to a Friends meeting or to a Roman Catholic church in order to escape humiliation and insult to our integrity from the Altar and the pulpit." Fortunately I was able to tell her of several New York parishes which still offer a spiritual home even to adherents of the America First Committee. But what of those in towns where there is only one Episcopal church, and that in the hands of an interventionist devotee?

Things are much better in this respect than they were in the First World War. Not so many parsons this time are going to do, after this war, what a great number of us have had to do this past 20 years—repent us of our fire-eating propagandist activities in 1917-19. But there are still a few bishops and some priests who seem to have become once more a little "carried away." Is it too much that one ask of them a bit more of consideration for the honest world opinions of their non-interventionist parishioners?

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

"Pre-Easter Season"

TO THE EDITOR: For many years I have combatted the use of the term "pre-Easter" in the newspapers. Time was when the world did not entertain lavishly in Holy Week for fear of Church displeasure. By calling the latter part of Lent the pre-Easter season, it has succeeded in winning away many of the faithful. Holy Week observance becomes increasingly worse as the star of pre-Easter is ascendant.

For the above reasons, I feel it is most unfortunate that the National Council now uses the term "pre-Easter". (See circular letter

of the vice-president, March 19th, with enclosures). All honor to the National Council for its searching reexamination of its methods, phraseology, nomenclature, *et al.* We live in a changing world, and Church methods must change with it, but is anything gained by the adoption of a term which has had the deadly effect of bidding people to exchange the Three Hours Service for the bridge table and the children's attendance at church for Funny Bunny parties?

(Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

Better Record

TO THE EDITOR: I have noted with interest the letters in THE LIVING CHURCH regarding increase in population of various dioceses compared with Communicant growth.

Far be it from a Churchman from South Florida to brag of our splendid growth—under the able leadership of Bishop Wing—but as figures from other dioceses have been quoted, here are some that might be of interest.

The increase of population in the counties comprising the diocese of South Florida—during the past 10 years is 35.7%. Increase in communicants is 63.4%. The 10 year period is from 1930 to 1940.

Perhaps some diocese can match this record? MORTON O. NACE.

Tampa, Fla.

Editor's Comment:

And so the competition goes on! It is a healthy one, and we are glad to find so many dioceses making such substantial increases relative to population. Is there no limit? We await a report from some diocese that *all* the people have left, and there is a 100% increase in communicant strength!

Church Schools

TO THE EDITOR: I should like to add the following to your letters on Church schools. As a boy I attended a large school in England. The headmaster and four of the assistant masters were in Holy Orders. We had daily divinity lessons not only in Bible, but in Prayer Book, and were examined in N.T. and O.T., with a paper in Greek Testament for members of the classical side.

These examinations were the University of Cambridge locals and were quite stringent. Our few Romanists were not exempted, but were instructed and examined in the Douai version. Our standards were high, and woe betide the youth who failed his local, especially in the Bible papers. The junior often suffered physically, the senior mentally, even if he had qualified sufficiently for university entrance, as the head really felt that a sound knowledge of the Bible was a help against the pitfalls of university or medical school life.

I well recall a near friend who had gained second class honors at his local, and a valuable university entrance scholarship in addition, on his work on the papers, but failed both O.T. and N.T. The remarks of our worthy head in red ink on his final report were scathing. At a visit to England many years later I fell in with a former school fellow. Now a brilliant member of the medical profession, he is a sound practicing Catholic. One evening after dinner we went through a school rota he had with the whereabouts and professions of all the Old Boys.

He said, "You know, Father, that there

"I DON'T UNDERSTAND THE SERVICE"

And there's a lot more like you saying the same thing, yet doing nothing about it. So, using a most valuable bit of work compiled by the priests at St. Luke's Chapel, New York City (lovely place, that), we have published a pamphlet entitled "AN EXPLANATION OF THE HOLY EUCHARIST."

It is designed not only for those seeking Confirmation, but for those literal thousands in our Church who for some reason or other were either never taught, or never learned the significance of our most exquisite service of worship.

This advertisement closely follows another on the same matter. We were amazed and delighted by the deluge of inquiries for samples and actual orders for them, yet we realize the veritable hundreds of parishes and the thousands of parishioners who haven't as yet been reached, so this second bit of publicity is designed to reach as many more of them as possible.

Single copies— 5c each

Lots of 50 or more—3c each
plus postage

This is a most excellent bit of Lenten and post-Lenten study material, and it should be on the tract table of every parish that is up and doing in the matter of teaching The Catholic Religion.

We are so grateful to the priests at St. Luke's for letting us publish this fine bit of teaching material. It is only one of the hundreds of lines of spiritual influence which have radiated from that heavenly old place. We hope none of you will ever go to New York without going to Mass or making, at least, your devotions there.

Ammidon & Company

Horace L. Varian, President
31 S. Frederick Street
Baltimore, Maryland

The Confraternity of the Blessed Sacrament (Inc.)

Founded 1867—the oldest Devotional Society in the American Church. The objects are the honor due to our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood, mutual intercession (especially at the Mass), and the observance of the Catholic rule of receiving the Holy Communion fasting. Dues, 75 cts. per year, entitle members to receive the monthly "Intercession Paper." Superior-General: The Bishop of Milwaukee. Secretary-General: Rev. W. M. Mitcham, 7 Lawrence Ave., West Orange, N. J.

HANGINGS

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are only two more parsons. One is a fellow of my own college, and his main interest is the Silver Age of Latin, and the other writes brilliant monographs on physics. As to the many Old Boys who are in the medical profession, for we had very many, I meet them at congresses and dinners, and when discussion comes, and it often does, on religion, I find that I am practically the only Christian; some maintain a vague deism, but the majority are absolutely pagan."

He wondered if had not been better if we had been taught religion, the fundamentals of the Catholic faith instead of so much Bible lore.

I have no moral to point out. I certainly know that there are other ways, much easier, more certain for the vast majority of boys and girls, though I can appreciate that, by the Grace of God, one found her way to the Catholic faith by means of her Bible study [L. C. February 12th]. And I may add that the boy who failed the Bible in his local is now a professed Father, though my doctor friend did not know. After a brilliant science career, he entered an Order. The Bible is a source book and not a textbook.

(Rev.) ARCHIE W. HENZELL.

New York.

Alcoholics Anonymous

TO THE EDITOR: The article Alcoholics Anonymous (*Saturday Evening Post*, March 1st), to which you refer in your issue of March 12th, should be read by every priest and pastor. Then they should recall the old truth, "Prevention is better than cure." It is better to prevent wrecks than to have to salvage them. And evidence piles up fast that alcohol is making new records today as a wrecker.

Today, for instance, alcoholism is one of the nation's three major health problems. It ranks with tuberculosis (which it adversely influences), and with syphilis, the handmaiden of alcohol. At least one of every 10 beds in our tax-supported mental hospitals holds a case of alcoholic insanity; the number of cases in private homes and institutions must be formidable; and official statistics show that in about every state, first admissions and cases in which alcohol is a contributing cause of the psychoses are swiftly rising to the country's highest totals.

In your succeeding editorial you comment that in 1940 no fewer than 35,000 persons were killed by automobiles and 1,320,000 injured. At least one-fourth of those killed (according to data of the Committee on Tests for Intoxication, National Safety Council) died in crashes in which alcohol was a prime factor. How many "anonymous alcoholics" killed still others is a guess, but the statistician of one Eastern motor vehicles registry tells me that the official figures for his state could be doubled without exceeding the true state of affairs.

What can be done? A great deal. So far as our Church is concerned, we can begin with personal examples set by our leaders. No matter how he may justify his moderate drinking (whatever that terms means), no priest can be of his greatest influence for good to his people, especially his boys and girls, if he himself sets an example of tipping. Every crop of so-called moderate drinkers is bound to yield a crop of immoderate drinkers. Our leaders must realize this, and for the sake of the weak in their flock, should set before them in this matter an example of self-denial and total abstinence. If our leaders seek comfort and consolation in a glass or two, certainly the rest of us may feel that we have a similar privilege which we may safely exercise, following their standards. Since no priest can

lose anything worth while through total abstinence, it is difficult to see why any priest should decline to abstain for the sake of Jesus Christ and His people.

H. J. MAINWARING.

Wollaston, Mass.

War

TO THE EDITOR: There is a time for all things. There is a time for reflection and a time for resolution. Lent is a time for reflection on our failures to live up to Christian resolutions we have taken. And on no failure should Christians reflect more this year than the failure of many of them to live up to the resolution they took at the close of the last war, never again to participate in or to lend any aid to any war.

Whatever the reason for that failure, whether presumption of mind in making that resolution, or weakness of will in fulfilling it, they should confess in contriteness and humility of heart their unworthiness of the name they bear, the name of Him whom neither poverty, ridicule, nor persecution could move from His Divine Purpose, and pray that God grant them wisdom and strength to the end that the momentous decision for war or peace that they will be called upon to make will be made with Christlike thoughtfulness and executed with Christlike courage.

In the contriteness and humility of spirit with which all of us observe Lent in this most critical year, it seems to me, lies the only assurance that the decision, each of us must make, is a Christian decision.

FRANK D. SLOCUM.

New York.

Canada

TO THE EDITOR: Enclosed please find a money order for \$4.50 (U. S.) for my renewal to THE LIVING CHURCH. It continues one of the indispensables, the editorials and Dr. Easton's book reviews alone being worth the money.

When I say "one of the indispensables," I speak advisedly. We in Canada are being urged to limit needless expenditures so we can pay our taxes to overthrow tyranny, and our taxes make American taxation look like a joke. But the subscription is coming in, on the same principle that makes Winston Churchill and Lord Halifax allow the English missionary societies to send their grants overseas, on the principle that spreading the Faith of the Gospel is essential to the preservation of freedom. Not one penny of the English grants to Canada was held back last year, though the Canadian Church is trying to relieve them of this burden from now on.

(Rev.) R. S. RAYSON.

Toronto, Ont.

Benediction

TO THE EDITOR: Is not the real objection to the Service of Benediction the fact that the great majority of our people dislike it because they reject the doctrine on which it is based? In my humble opinion, they are right in so doing.

The parallel between the Three Hour Service on Good Friday and the Service of Benediction does not hold when, as in so many churches today, the Three Hour Service is given a distinctly liturgical character, often consisting of the Litany, the Ante-Communion with its magnificent Scriptures, and then only three addresses on various subjects connected with the Passion; or, perhaps simply a sermon, and then Evening Prayer.

(Rev.) CHARLES HILL.

Ballston Spa, N. Y.

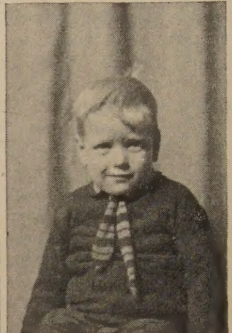
HELP TO SAVE BRITAIN'S CHILDREN!

Save the Children Federation has been asked to provide supplemental aid for 10,000 children in Great Britain

TYPES OF CHILDREN



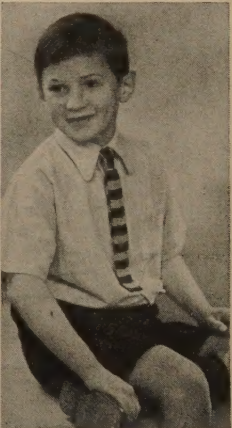
MARY BROOKES
Witton



ARTHUR EDWARD REED
Treforest



MARGARET HOLLOCKS
Plaiston



ROY BODINMEDE
London

Supervision of British Save the Children Fund, London, England

\$30 a year \$2.50 a month
Donor receives name and age of child, subject to war conditions, and wherever possible, a photograph.

In addition to British children there are thousands of French, Dutch, Belgian and other nationals who found shelter in England. These children must remain in England and be cared for over there.

**Col. John Q. Tilson, Treasurer
Save the Children Federation
One Madison Avenue, New York**

The Living Church

NATIONAL

FORWARD MOVEMENT

Special Service of Rededication

An Act of Rededication in connection with the Forward in Service Roll Call has been prepared at the request of the Presiding Bishop and is now being distributed through the Church, with the suggestion that it be used in parishes on May 11th, Rededication Sunday. The special service will begin with a short declaration, telling of the origin of the Forward In Service movement and reviewing the steps already taken.

"In signing the enrolment cards," says the declaration, "we have renewed our allegiance to Jesus Christ as our Lord and Saviour, and have enrolled in the program, Forward in Service. We are met today to ask God's blessing upon our new resolve and His guidance in the work that lies before us."

The declaration is followed by the Nicene Creed, versicles, and a special Litany, closing with a prayer for grace, and a prayer to be said by minister and people together:

"O Lord Christ, against whose Church the gates of hell shall not prevail, grant us in these days of storm and darkness the faith to trust in Thee, and the courage to go forward in Thy service; that we may be more than conquerors through Thy power, who livest and reignest. . . ."

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH MCCracken.....Literary Editor
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LORRAINE K. DAY.....Asst. News Editor
R. E. MacINTYRE...New York Representative

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Wide World
GENERAL MARSHALL: He sent a memorandum about Good Friday.

ARMED FORCES

A Good Friday Order and a Remarkable Easter Message

Earnest of the important place accorded to religion by Chief of Staff, Gen. George C. Marshall, a devout layman of the Episcopal Church, is War Department circular No. 46, of March 21st. The circular provided that soldiers who wished to attend services from 12 to 3 o'clock on Good Friday could be excused from duty for this purpose.

Calling attention to this provision, Msgr. William R. Arnold, Chief of Chaplains of the U. S. Army, sent out an Easter message to chaplains which was remarkable for theological explicitness and deeply devotional import.

The text of the Easter message follows:
April 2, 1941

"My dear Chaplain:

"As Easter, or the Feast of the Resurrection, approaches, I am sure that you are again reading the 24th chapter of St. Luke's Gospel and similar chapters of the other Evangelists. The events therein related have been debated, denied, or ignored—but no man has ever succeeded in obliterating them from the world of historical facts.

"Christ, Son of God and Son of Man, had been tortured, crucified, and buried

in a sealed and guarded tomb. For the space of three days evil seemed triumphant. Then He came forth alive, appeared to His disciples, ate with them, commanded them to touch him, and taught them.

"It behooved Christ to suffer and to rise again from the dead. . . . Why are you troubled and why do thoughts arise in your hearts. . . . You are witnesses of these things. . . . Peace be to you"—words from the lips of the living God.

"The world has never been the same since. Men and nations and governments have been made aware of a force that cannot be conquered and will not be denied its purpose. Acquiescence or resistance alike prove the declaration, 'All power is given to Me in heaven and in earth.'

"Not only at Easter time, but daily, it is your responsibility and task to open the Scriptures to the minds of men for their understanding until their hearts burn within them. These are dark and fearsome days, and men are yearning to hear the voice of God and to feel the strength and comfort of His power.

"SOLDIERS OF CHRIST"

"You speak to soldiers under arms facing the might of worldly power and spiritual evil. The way of the Cross and some form of Crucifixion are ahead for all of us. By word and example you must show forth the living Christ who says, 'I am the Resurrection and the Life; he that be-

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

lieveth in Me, although he be dead, shall live; and everyone that liveth and believeth in Me shall not die forever.'

"This faith makes men loyal, courageous, enduring and cheerful in spite of hardships, suffering and human failures. Worthy soldiers of Christ are valiant defenders of home and country.

"Peace be to you and yours."

INTERCHURCH

The National Christian Mission

Sponsored Six Thousand Meetings

One of the largest and most successful mission during its six-months tour of 22 major American cities was conducted by the National Christian Mission in Los Angeles in March. The eight-day engagement in Los Angeles, the last in the series, attracted approximately 250,000 persons.

One hundred ninety-one speakers had been enlisted for full or part time service during the series. The speakers included 15 bishops, 102 other clergymen, 33 university presidents or professors, and 41 other laymen. More than 6,100 meetings were held.

In each area, universities, colleges, the major high schools, and luncheon and civic clubs scheduled one or more of the speakers. The mission was sponsored by the Federal Council of Churches of Christ in America.

YOUTH WORK

Nation-Wide Corporate Communion

The half million young people in the Church are being urged to participate in a corporate communion on Whitsunday, June 1st, as an important step in carrying out the youth program adopted during the Youth Weekend at General Convention. The National Council's Division of Youth has already prepared for leaders of young people the outline of a brief address announcing the corporate communion, posters, suggested hymns and prayers, and postcards to be sent to individuals urging attendance.

LEGISLATION

Good Friday Law—the 13th

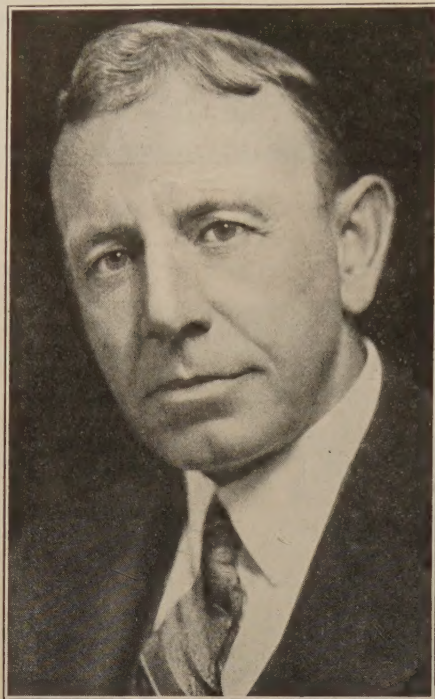
As the result of action taken by the Indiana Legislature in March, Good Friday was set apart in the state as a legal holiday. Similar laws are already in effect in 12 other states.

BRITISH MISSIONS

Enough in Sight to Put the Fund Over the Top

At the close of business on March 27th, Dr. Lewis B. Franklin, treasurer of the National Council, was certain that there would soon be enough money to bring the fund to aid British missions up to and past

its \$300,000 goal. Since October when General Convention first approved the great project, diocesan officials and individual contributors had sent to the National Council \$263,912.75, or well over five-sixths of the stipulated sum. By the end of March \$240,000 had been forwarded to the Mis-



DR. FRANKLIN: Forwarded \$240,000.

sionary Council of the Church of England in London and American parishes were still receiving remittances.

Contributions received at National headquarters from the dioceses up to March 27th were as follows:

FIRST PROVINCE			
Conn.	7,993.51	R. I.	4,190.65
Me.	505.12	Vt.	883.83
Mass.	15,671.62	W. Mass. ...	4,617.17
N. H.	1,923.67		

SECOND PROVINCE			
Albany	5,701.61	N. Y.	21,427.31
C. N. Y. ...	3,846.89	Rochester ...	6,610.00
L. I.	13,089.44	W. N. Y. ...	470.62
Newark	13,235.82	Haiti	25.00
N. J.	6,250.00	Canal Zone..	1,019.40

THIRD PROVINCE			
Bethlehem ..	2,460.76	Pittsburgh ..	4,113.71
Del.	3,745.07	S. Va.	2,365.00
Easton	498.31	S. W. Va. ...	377.51
Erie	1,057.27	Va.	7,927.54
Harrisburg ..	934.48	Wash.	4,335.18
Md.	4,156.42	W. Va.	2,441.39
Pa.	35,707.08		

FOURTH PROVINCE			
Ala.	1,125.75	Miss.	709.36
Atlanta	3,201.51	N. C.	4,136.82
E. Car.	1,775.23	S. C.	1,288.85
Fla.	466.09	S. Fla.	3,508.84
Ga.	5.00	Tenn.	1,409.70
Ky.	2,048.11	Upper S. C. ..	340.17
Lexington ...	2,075.46	West'n N. C. .	740.75
La.	378.94		

FIFTH PROVINCE			
Chicago	2,244.91	Ohio	5,024.96
Eau Claire (not rep.)		Quincy	219.90
Fond du Lac. .	819.50	S. Ohio	1,000.00
Indianapolis .	121.31	Springfield ..	809.52
Mich.	7,334.84	W. Mich. ...	1,336.07
Milwaukee ...	565.23	N. Mich. (none)	
N. Ind.	588.67		

SIXTH PROVINCE			
Colo.	1,355.38	Nebr.	23.40
Duluth	6.63	N. D.	268.84
Ia.	1,436.75	S. D.	593.08
Minn.	3,207.24	W. Nebr. ...	60.71
Mont.	145.50	Wyo.	146.33

SEVENTH PROVINCE			
Ark.	908.45	Okla.	657.08
Dallas	1,297.66	Salina	20.00
Kans.	1,027.54	Tex.	1,938.06
Mo.	504.30	W. Mo.	1,501.52
N. M.	325.24	W. Tex. ...	539.85
N. Tex.	82.30		

EIGHTH PROVINCE			
Ariz.	1,624.35	Sacramento .	330.28
Calif.	4,025.00	San Joaquin..	173.60
E. Ore.	391.72	Spokane	49.61
Idaho	409.70	Utah	151.85
Los Angeles. .	3,914.29	Alaska (not reported)	
Nev.	300.00	Honolulu ...	1,000.00
Olympia	932.83	Philippines .	80.00
Ore.	1,500.00		

FOREIGN			
Brazil (not reported)		Liberia (not reported)	
Cuba	386.16	Mexico	13.26

Miscellaneous 11,728.97

SOCIAL WORK

Interchurch Conference to Consider Possibilities for Coöperation

From June 1st to 7th the Episcopal Social Work Conference will meet at Atlantic City, N. J., its sessions merged for the first time with those of the Church Conference of Social Work of the Federal Council of Churches of Christ in America. The meeting is intended to give social workers the opportunity to discuss plans for closer cooperation with the social agencies of other Churches; such plans have been underway since the Episcopal Church voted in favor of membership in the Federal Council at General Convention. Included in the subjects scheduled for discussion are work with refugees, the program of the Churches in the defense areas, and family counseling.

The National Department of Christian Social Relations will have a booth at the convention for exhibit and consultation purposes. On June 5th the Episcopal group will have a corporate Communion, with Bishop Gardner of New Jersey as celebrant. The Rev. Dr. Charles W. Sheerin will be the speaker at the breakfast which will follow the Communion service.

RADIO

Easter in Britain

Described in CBS Program

An unusual broadcast for Easter Day has been scheduled by the Columbia Broadcasting System: a description of Britain's observance of the feast by CBS correspondents in Edinburgh, Cardiff, Plymouth, Manchester, and London.

The program, from 5:30 to 6 P.M., EST, is entitled Easter Sunday in Britain. In addition to describing Easter services in sandbagged cathedrals and bombed-out churches, it will tell of a typical working family's holiday, the Easter Sunday leave of a group of naval officers and men, and other characteristic activities of the feast day in England, Scotland, and Wales.

ABYSSINIA

British and Patriot Arms Bring Freedom to an Ancient Church

By W. A. WIGRAM

The success of the patriot rising in Abyssinia, in which all Englishmen are rejoicing, makes a strong appeal to Churchmen also, because we see in it the victory of the restoration of the independence of an ancient Christian Church.

As a national Church, that of Abyssinia is as ancient as any of the band. It dates from the day when the released captive Frumentius came down the Nile from Ethiopia to Alexandria to ask that a missionary Bishop should be sent to those who had been his captors, and whom in 20 years servitude he had instructed in the truths of Christianity. He was asked by the great St. Athanasius the Patriarch if he would not go himself. "Can we find such a man as this, in whom the spirit of God is?" said the Bishop, quoting the word of Pharaoh to another captive in Egypt long before.

When the land was conquered by Italy in 1935 (after the now customary promise to settle any dispute by peaceful means), the Church was practically disendowed, in spite of another voluntary promise to respect all its rights. It was put under Italian missionaries, with the idea of making it "Uniate" by compulsion.

From the Roman Church's point of view, the act was not inexcusable, for to her the Church of Ethiopia was heretical, and the best service she could do it was to bring it "back" under the obedience of the Holy

Father. The authorities were prepared of course to preserve its Liturgy and purify it, and to keep it as one of the Uniate churches of the Roman obedience.

As for the large endowments of the ancient body, they were taken over and administered by Italians. It was explained that the promise of respecting them had been conditional on loyal acceptance of the Italian regime, and that the Church had not so conducted itself. The last clause of the accusation was certainly true, for the priests and monks were all ardent nationalists. When disarmament was ordered by the conquerors they "superintended" it, and so knew where the stores of weapons that have now been brought out were put away in the mountains. Now, if not themselves combatants, they are leaders and organizers of the patriot bands. One of the bishops, who was also abbot of one of the many monasteries on the various islands that stud the sacred lake of Tana (the source of the "Blue Nile"), insisted on bestowing a ceremonial "baptism" or ablution in the holy waters of that lake, on the leader of the band of British officers who are organizing the new army of Ethiopia under the returned King Haile Selassie. It is the highest honor payable to a layman in the Ethiopian Church. How the war will finally end, the God of battles will show; but if England can help it, the ancient Christian kingdom will not fall again under the heel of the invader, and we British hope that we may feel that we have wiped out a debt of honor in restoring the king to his throne. Perhaps we may bring back from Rome the "Lion of Judah" that the Italians carried off as a trophy and set up in the garden in front of the great railway station in Rome.

CHINA

Shanghai Awaits "Pacification" But the Church Prepares

One of the uneasiest bits of neutral territory in the world is the internationalized city of Shanghai, where belligerents and near-belligerents mix and remain at peace under the protection of a mere handful of troops. The American missionary district of Shanghai consists partly of this international settlement and partly of territory occupied by Japanese troops engaged in the never-ending task of "pacifying" China. No-one knows when they may deem it necessary to "pacify" Shanghai too.

Missionaries' wives and children, and women missionaries have largely been evacuated from Shanghai [L. C., March 5th], having been warned by diplomatic and consular authorities that even Americans may soon become involved in the Far Eastern conflict. Next problem facing the mission, authorities agreed, was provision for the welfare of the Church in Shanghai if further evacuation became necessary.

The remaining missionaries were made keenly aware of this problem, March 11th, by the address of Bishop Roberts of Shanghai to the opening session of the synod of Kiangsu (Chinese name of the diocese co-terminous with the American missionary district of Shanghai).

CHINESE BISHOP

The diocese, Bishop Roberts pointed out, ought to have a Chinese assistant bishop to assume episcopal functions if war conditions should suddenly require the withdrawal of all American missionaries. In



BISHOP HSU: He was consecrated during the recent meeting of the Chinese House of Bishops at Shanghai to be Assistant Bishop of Kwangsi-Hunan. [L.C., April 2d].



C. H. Wong Photos

BISHOPS OF THE CHUNG HUA SHENG KUNG HUI: Bishops Chen, Assistant of Anking; Wellington of Shantung, Roberts of Shanghai, Stevens of Kwangsi-Hunan, Tsen of Honan, Hsu, Assistant of Kwangsi-Hunan, Scott of North China, Curtis of Chekiang, Hall of Hongkong, Shen of Shensi, Tsu, Assistant of Hongkong, and Craighill of Anking were among the clergy present at the consecration of Bishop Hsu. Consecrator was Bishop Scott, who was assisted by 10 other bishops. There are now 18 active members of the Chinese House of Bishops. About 30 clergymen and over 600 lay people took part in the consecration service.

his summary of the year's activities he reported large increases in the number of Christians in the diocese and in contributions to Church work, in spite of adverse economic conditions. The diocese was doing an important and successful work, his report showed, which ought not be permitted to fall back.

Enthusiastically approving Bishop Roberts' suggestion, the synod pledged itself to raise \$10,000 toward an endowment fund within two months. The Bishop and members of the mission promised to raise \$15,000. The Bishop Graves memorial fund, amounting to almost \$5,000, was allocated to this purpose, and a fund of \$1,750 which had been previously contributed for the endowment of a Chinese bishop brought the expected contributions well over the \$30,000 deemed necessary. The synod thereupon voted unanimously to proceed to the election of the new bishop.

Agreeing upon the man to whom the salary should be paid was not, however, as easy a task as raising the money. Under the canons of the Chung Hua Sheng Kung Hui, the Bishop is required to nominate his assistant and ratification is achieved by concurrent two-thirds majorities of clerical and lay members of the synod.

Bishop Roberts nominated the Rt. Rev. T. K. Shen, who is at present Bishop of Communist-dominated Shensi in China's remote Northwest.* In the ballot that followed, two-thirds of the lay delegates signified their approval, but the clerical delegates, though a majority favored the nomination, failed to reach the canonical two-thirds. A second ballot was taken with similar result. Thereupon the election was given up for the present.

OTHER ACTION

Though unsuccessful in electing an assistant bishop, the synod adopted a plan by which all the essential activities of the Church might be carried on even if all American missionaries, including the Bishop, were suddenly obliged to withdraw by the exigencies of war.

A proposal that the remarriage of divorced persons be permitted upon the approval of the Bishop was voted down.

The synod approved a revised translation of the Nicene Creed by the Rev. Dr. Montgomery H. Throop and ordered it forwarded to the Prayer Book Committee of the General Synod.

Similarly approved and forwarded was the recommendation of the diocesan Prayer Book committee that in the Prayer of Consecration the words "made there by his one oblation" to "sins of the whole world and" and the words "in his holy Gospel" be omitted and that the Prayer of Humble Access be made optional.

To the standing committee were elected the Rev. Messrs. F. A. Cox, H. Y. Yao, C. C. Chu, and H. S. Wei, and Messrs. Archie T. L. Tsen, D. C. Jui, William Z. L. Sung, and E. S. Tyau.

The opening service of the synod was a memorial to two men who had given virtually their whole lives to the cause of the

Christian mission in China: Bishop F. R. Graves and Bishop J. L. Nichols, former diocesan and suffragan, respectively. The Collect, Epistle, and Gospel for A Saint's Day were used at the service.

JAPAN

Paul Rusch Will Remain to Guide the Brotherhood of St. Andrew

Paul Rusch is staying on in Japan. On the morning of February 11th after a brief conference with Bishop Matsui of Tokyo, Mr. Rusch promised the Bishop that he would remain in Japan to stand by the



PAUL RUSCH: *He will stay.*

very large group of young men in the Brotherhood of St. Andrew and to encourage them in their determination to keep its working rules.

The unselfish interest of Paul Rusch in the welfare of the young men of Japan is especially interesting in view of the fact that Mr. Rusch did *not* go to Japan 15 years ago with the idea of founding the Brotherhood of St. Andrew or even of being a missionary to the Japanese. His original plan was, rather, to return to America at the end of one year of teaching.

FOUNDING THE BROTHERHOOD

"Before that year was completed I came under the influence of many of the great missionary leaders of the Church," he said. "They convinced me that I ought to stay longer—try at least for a year a job of teaching and student work at St. Paul's University.

"Another year out of my life then seemed easy to take. That first year at St. Paul's was my downfall. Bishop Reifsnider soon placed under my care a group of my own commerce students who had been baptized and confirmed. He asked me to carry

them on in their newly found religion. I was a scared layman but suddenly my greatest aim was not to let them down—this group of young men just out of non-Christian families.

"Quickly I sought a simple program that would guide me and give them a working basis for growth in Christ's way for His children. I wasn't long in finding the simple, definite program of the Brotherhood. Reduced to concrete thinking its two rules, prayer and service, seemed to sum up the whole job that Christ delegates to all who are baptized in His name."

GROWTH OF THE BSA

The rules of the Brotherhood began to work, even beyond his expectations. Gradually the Brotherhood became one of the most widespread youth movements within the framework of the Nippon Seikokwai (the Holy Catholic Church in Japan). About 1,600 men and boys have been admitted into the Japanese Brotherhood; twice as many have been taught in its training camps. Since its inception in 1931, the organization has been headed by native young men, most of whom have been brought to Christianity by other members. Probably because of this fact alone the Japanese Brotherhood of St. Andrew has not been considered a religious movement under "foreign" direction.

"No matter what changes come," Mr. Rusch wrote recently, "I am compelled from every standpoint to stand behind this young Brotherhood which I have helped bring into being. It has pioneered a way to Christ for literally hundreds of youth upon whom we must depend as leaders of His Church. The chaplain of St. Paul's University credits its student chapters in that school with 438 direct conversions alone, during the past several years. It has created and trained its own leaders who give direction to its relentless program of winning other men and boys to Christ."

THE NEW ORDER

Commenting on the recent governmental regulations to free the Churches of Japan from "foreign control," Mr. Rusch stated:

"We have seen the organized Church in Japan move swiftly toward that ideal of all missionaries—a self-supporting, self-governing, self-propagating Church. Months of anxieties and heart searchings have come. Today we see the youngest of national Churches in the world family pointing ways, and moving strategically to make its contribution to world Christianity. Into this picture comes a change of status for the foreign missionary. From now on he becomes the "adviser" working under the direction of the native leader he has produced.

"One of the newest comers to the missionary force in Japan has written pointedly in the Japan *Christian Quarterly*: 'Looking into the future of Christianity and of the missionary enterprise in Japan, there is very little any of us can positively say. We can clearly see however, that the Church is to face days of testing; Christians may suffer tremendously for their Faith; the Church may even change and bear little resemblance to that pertaining in

*Bishop Shen's epic journey from Shensi to Shanghai to attend the meeting of the Chinese House of Bishops was described in *THE LAYMAN'S MAGAZINE* for April.

the West; the missionary enterprise will be affected. . . . Directly or indirectly all missionaries will be influenced by the policy of the Japanese Church. What types of work open for us, we are unable to predict. It is certain that what is facing us is different from what faced the missionaries who came to Japan in the past. . . . We can only hope that some means for us to interpret our religion, to show our sympathy and desire to help in this land, will be found. . . .

"It is clear to me," Mr. Rusch went on, "that what we face today are ways to protect His Church in this land and keep up a relentless leadership training of the most necessary young laymen to make His Church live. I have faith that the Lord Jesus watches over His Far Eastern Church, I have faith and believe He is working, I have faith and believe He is. The whole world is sad and broken and miserable because it has wandered away from God and does not seem to realize that only in returning to His way shall it find salvation and peace."

EVACUATION

Nevertheless, in spite of Mr. Rusch's faith for the future of the Church, he has found the general exodus of bishops and other clergy from Japan far from enheartening. In February, when most of the missionaries were leaving for the Philippines, Paul Rusch wrote the editor of *THE LIVING CHURCH*: "Yesterday Bishop Nichols and Dr. J. J. Chapman and Bishop Basil sailed. Along with them went dozens of others in the community. It's a little frightening. Kyoto diocese is completely evacuated by our people; Tohoku has three left, Misses Boyle, Hester, and Gray; they go within a month. Now the 30 in North Kwanto are booked. The Binsteds sailed, heartbroken, in January. . . ."

Then briskly he went on: "The Church here is O.K. The 20th triennial General Synod will convene April 22d to 24th at the Central Theological College, Tokyo. Then, I think, the authority for creation of new bishops will be given for South Tokyo, North Kwanto, Kyoto, Tohoku, Hokkaido, Kyushu.

"I think it is clear sailing for maintaining the Church in its present form. There will probably be four branches of Christianity here—Roman Catholic, Greek, Seikokwai (the Holy Catholic Church in Japan), and the new united Protestant grouping.

"The BSA is also O.K. Everything is in order. I now have absolute faith in the leadership. Last night a five hour session resulted in the BSA council's holding a meeting each Friday in Lent to talk and pray and plan, and we believe by Easter will come the way to launch our plan to 'go forward in service.'"

Referring to the letters he had recently received from American supporters, Mr. Rusch said, "The very fact that I could show concrete support and interest and backing on the part of so many overseas Christian friends put into my hands a psychological instrument of courage that has been reflected all along the line among my young co-workers in the Brotherhood movement."

CANADA

U. S. is Invited to Join in "Salute to Britain"

A committee of Anglican, Roman Catholic, Protestant, and Jewish Churchmen in Canada have made widespread plans for a Salute to Britain celebration on St. George's Day, April 23d, and has appealed to the Episcopal Church in the United States to unite with Canadian Churches on that day in prayer and special services.

Heading the inter-Church committee is the Hon. Albert Matthews, Lieutenant Governor of Ontario, with Major Frederick J. Ney, executive vice-president of the National Council of Education in Canada, serving as administrative head. Committee members include the Most Rev. Dr. Derwyn T. Owen, Primate of all Canada.

In Canada it is planned that schools, military organizations, patriotic societies, service clubs, theaters, and broadcasting stations will join with the Churches in commemorating the day, as an expression "of our grateful pride in the courage of the people of Britain, our absolute oneness with them in their struggle against the evil forces threatening civilization, and our faith that Almighty God will bring us, by whatever path of sacrifice, to victory and better times."

"St. George's Day," says Major Ney, "provides for all Britons and for all who support Britain's leadership in the battle for democracy, a splendid rallying point. Always the day is observed with patriotic fervor, but it is felt that the celebrations this year might be of a more military nature. Flags of the Empire and Allied countries could be flown. The time is opportune for a great patriotic demonstration throughout Canada and, where possible, in Allied countries. In fact, all the peoples of all the democracies may join with enthusiasm in this salute to Britain."

THE VATICAN

"Germany's Future is Being Built on an Anti-Christian Foundation"

A candid and daring criticism of the religious policy of the Nazis was published recently in the Vatican City newspaper the *Osservatore Romano*. The unflattering comments appeared in the form of a summary of the Lenten pastoral letter of Mgr. Konrad Grober, German Archbishop of Freiburg, a letter which had been ineffectively suppressed by the German government. Italy has long brought pressure to bear against the publication in the Vatican City of news unfavorable to the Axis, so presumably the article appeared with the permission of either the Papal Secretary of State or of the Pope himself.

"It is debatable whether we still possess, in the same measure granted others, the possibility of expressing frankly our Christian convictions without danger in public and outside the church, with the written or spoken word," the Archbishop's pastoral letter stated. "It is understandable that the state of war has brought

about certain spiritual truth, but it is not understandable that such truth is supplied in many cases to only one of the parties."

"RESIGNATION IS SINFUL"

According to the *Osservatore Romano*, the pastoral letter analyzed the distress of Catholicism in Germany and rejected the idea that Catholics should remain impassive in the face of losses and bear them with resignation and faith in God.

Resignation without defense is proper only when it is a question of wrongs done to one's own person, not when the honor of God, the health of the soul and the Christian future of the people are at stake, the Archbishop said, adding that it would be "a downright sin" to give the enemies of Christianity free access to the souls of children, so tenderly loved by the Redeemer and protected by Him with the bulwark of very stern threats.

ANTI-CHRISTIAN FOUNDATION

"Already it is almost certain that the future of our people, to whom we are bound with every fiber of our heart, is being built only on an anti-Christian foundation," the Archbishop stated.

"The schism of the German people is undeniable. With pardonable optimism I had hoped that the present frightful conflict would bring about a change. I deceived myself. Indeed, it seems to me that because of the war the isolation and exclusion of confirmed Catholics is taking place here and there behind the front in a manner almost more evident than in past years."

Before these problems German Catholics must trust in God, he said.

"We trust in the robustness of the Faith and the solidarity of Catholics. We trust in the growing moral sensitiveness of parents, in the love that still exists and in the sense of justice of those who with the help of God are leading Germany to her victorious greatness. We also know from Christian experience that Christian sorrow is an inexhaustible spring of frank and divine blessing," the Archbishop stated.

HOLLAND

Increased Interest in Religion Demonstrated

Increased interest in religion, particularly noticeable among the laboring classes which have heretofore been considered more or less apathetic toward the Church, is becoming apparent throughout Holland, according to reports from Amsterdam to the Religious News Service. The shift in sentiment, which began about a year ago, is attributed to the fact that the Church has been one of the few institutions to remain firm during the present crisis.

Demonstrations on the part of laboring groups have openly condemned anti-Semitism as "un-Christian," and in several instances strikes have been staged in protest against anti-Jewish tactics. The circulation among Dutch Churchpeople of theological journals and religious books has also been steadily increasing.

The War and God's Judgment

By Vida D. Scudder

"**B**E STILL, and know that I am God." Christian hearts, awe-struck amid horrors, obey; till in the silence other words from Holy Writ arise within as their response: "I thought of Thine everlasting judgments, O Lord, and received comfort."

Scripture abounds in paradox; the more we study it, the more we perceive how rarely it deals in the obvious. But "comfort"? from "judgment"? From the crashing of our world into chaos? Judgment is plain enough; but on whom, for what? And where is comfort to be found? Judgment is manifestly an abiding principle in history, crises are recurrent.

I. THE GENERAL CONDEMNATION

But this, we are told, is *the* crisis. It is no one nation that is judged, not Germany, nor France, nor England, still less one or another government, or man. True, we can not easily refrain from preferring one side to another and kindling to our defense of "democracy" and "freedom," even if in so doing we usurp the Judge's bench. But sadness invades us. We Americans can avert our eyes from India, but not from our own share-croppers and Negroes, as we wonder about their relation to those two great words. Thoughtful men probe deeper today than they did in 1918:

"The War is God's judgment on Europe," says the English Christian scholar, Rev. A. R. Vidler. "On this view it may not seem vitally important to the Christian whether we win or lose the present war; victory will be valuable only if we can use it for the establishment of a new order."

Books, magazines, sermons, echo him; telling us that the entire civilization in which we have our being is under condemnation. We shudder, and recoil. So surface-smooth, so increasingly convenient, this old social order; at least, to the privileged minority who constitute the majority in Church membership. But how stupid we have been! "It is not intellectualism to think that there cannot be a stable society in which millions are underprivileged, or that people that are crushed will peaceably stay crushed, or that economic security is in itself any guarantee of a satisfactory human life." Cities bombed, ships sunk, civilian populations perishing from hunger—what are these but symbols of deeper and wider destruction, reaching to the very roots of our social life?

"There must be a new world if there is to be any world at all," said Carlyle close on a hundred years ago; I do not think anybody talked like that in the 18th century or the middle ages. The world he faced followed the Industrial Revolution, and it was full of fresh energy and self confidence. Not many listened; but more and more as the swift decades passed. His sombre cry has become a chorus today.

That old world, using material values as its driving force, has taken a long time a-dying, but its hour has struck. We trembling Christians recognize the inevitable and relentless Judgment of God. But where is comfort to be found?

Not, I think, in any confidence that England and we shall win the war. We dare

Setting the keynote for THE LIVING CHURCH's series of articles by well-known authors on Religion in War Time, Miss Scudder underlines the relation of the world crisis to the judgment of God upon human affairs. Professor emeritus of English at Wellesley College, Miss Scudder is one of America's foremost writers on Christian sociology.

not be arrogant enough for that; knowing that sometimes—once at least—defeat and frustration on the outer plane have been the appointed instruments of salvation. No, if comfort exist, it must be sought at the very heart of our anguish. And it awaits us there.

II. THE WELCOME STORM

When after a long day of sullen skies and heavy air, thunder and lightning rend the heavens and devastate the earth, do we not feel a strange sense of relief? That is what is happening to us now.

Were any Christians really happy in that smoother pre-war existence? Fewer and fewer. Down long decades social compunction stirred, awaked, till it pierced with

sharp pain every sensitive Christian heart. Great men, a Tolstoy, a Ruskin, gave it voice; democracy, penetrating within, quickened social imagination, till shame even more than compassion possessed us.

Not many generations ago, Church members perhaps accepted in good faith the pleasant interpretation of Christ's counsel to the Rich Young Man given by an 18th-century court divine: it is the duty of Christians, said he, "not to sell all and give to the poor, but to be charitable out of the superfluity of your plenty." But cynicism and remorse increased, till discomfort pervaded our life, poisoned our atmosphere.

Do I exaggerate the misery or the restiveness of finely tempered Christians? I do not think so; witness the thrill of rapture with which some of them welcomed the false dawn of the Russian Revolution; witness the tremendous development of those works of mercy through which we sought to lessen our disgrace, trying not to remember the sardonic remarks of St. Catherine of Siena about putting ointment on wounds that called for surgery. No, suffering was keen, and it was grimly realistic, not morbid or sentimental; bitter disillusion as registered in many a modern novel, "brooded over the world." "The cruellest man living could not sit at his feast unless he sat blindfold," said Ruskin. Thinner and thinner grew the bandage over our eyes.

The burden pressed especially on every religious person, conscious that he had enough to eat while others were hungry. We talk much about the sufferings of the poor; I believe that the sufferings of the more highly-organized among the well-to-do were equally acute. The worst of it was, we were all so helpless, tied and bound in the chain of our sins. Disparity between the Kingdom of God and the world where we functioned was more evident in some areas than in others. The artist, the farmer, the professional man, could feel, if he cared for military metaphors, that his sword was bathed in heaven; he could proceed to his task with the *Veni Creator* on his lips. . . . It is not so easy to conceive the financier or the business man so doing. But we were all alike entangled: forced, most of us actively, all of us passively, to profit by forces irrelevant to our religion and generally hostile to it. Of course we consoled ourselves; we had to. We knew, as has been reverently pointed out, that even the Eucharistic Bread and Wine are products of a disordered universe, and reach us registering injustice in their journey; yet that they are none the less transmuted for us into the Body and Blood of Love. We had to accept a world of compromise. But we were not happy.

Then—the storm: clearing the air. Christians even here in America called to

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The Power of the Printed Word

Statement Adopted by the Associated Church Press in Boston, Mass.,*

WORDS used by powerful and highly organized propaganda forces have, in our day, created world-wide mental and moral confusion. They have fostered organized hatred and contempt for those basic values on which the structure both of religion and democracy are reared. In such a time, the religious press of America, representing a long and honorable tradition of freedom, uncontrolled by any ulterior interest, completely non-commercial in purpose, stands for that enlightenment and goodwill without which civilization is doomed.

Yet, where millions of dollars are being invested in the printed word for the studied purpose of destroying both religion and democracy and establishing totalitarianism, with its attendant neopaganism, the power of the religious press is under a disturbing limitation. This limitation is failure of Church people to give it adequate support, either as readers or as financial backers. While millions of dollars are given annually to the support of all other Church institutions, parishes, hospitals, settlements, or schools, the religious press, giving vital support to all of these or-

ganizations, suffers neglect. The meagre financial aid advanced is designated as money to make up "losses" or "deficits"—seldom as "investment" in an institution vital to the advancement of the Kingdom of God.

In the present critical world situation, when we are face to face with the progressive paganization of all our social and political relationships, the Associated Church Press calls upon both clergymen and laymen in the Churches, for a renewed devotion to the religious journal. The lack of adequate support is no credit to our statesmanship or spiritual strategy. It is high time in such a crisis for all clear-visioned and forward-looking Churchmen to combine in a campaign to utilize fully the high values of our religious journals both through a vastly enlarged readership and a widely increased understanding of the opportunities for service to the church and state through support of these mediums of spiritual and intellectual enlightenment.

*The Associated Church Press is composed of editors and publishers of religious journals of the United States and of Canada.

ginning to see the approach to controlling relations of nations and classes by the Christian law of love to be practical after all.

Will grows, not to restore the past, but to create a better future. So let us take courage. We have good authority for believing that times of judgment are the spring-tide of the world. "Distress of nations, with perplexity. . . ." "When these things come to pass, lift up your heads; for your redemption draweth nigh. Behold the fig-tree. . . ."

Here is the victory that finally overcomes the world, even our faith. Three attitudes, all born of faith, sustain Christians in this cruel stress:

First: Our cause is just, and we shall win. A brave attitude, to be respected.

Second: Our cause is just, irrespective of results, and the values we defend are indestructible in the long run. An attitude giving more adequate support; one would like all Christians to reach it.

Third: We believe our cause to be just. We may be mistaken. But God is never mistaken. Shall not the Judge of all the earth do right? Firm ground beneath our feet.

By whichever conviction sustained, American and English men of faith agree in opposing all that threatens democracy, freedom, and the mother of these—religion. In methods of opposition, they vary. But however diverse their methods, respect and fellowship between them must endure. The Christian soldier fights as never before in a mood of penitence, hating the necessity, as he believes, of war. The Christian pacifist, deeply mortified because his conscience will not let him fight, seeks and finds more and more constructive and practical means of routing the enemy. So both alike escape the dull flats of hesitation and indecision, and press forward, singing, into the struggle. For Judgment should be accompanied by song, and the song, as usual with Christian song, can unite praise of opposites. "My song shall be of mercy, and judgment; unto Thee, O Lord, do I sing." "O let my soul live and it shall praise Thee; and Thy judgments shall help me." "Thy Word is true from everlasting; and the judgments of Thy righteousness endure forevermore."

share perhaps increasingly, in peril, insecurity, fear. The Judgment of God upon our corporate guilt. There is refreshment, there is comfort, in being punished when we deserve it. Judgment burns; but it illumines.

War, for that matter, has always brought welcome release to restless and hampered individuals, if only from the excitement it offers. One recalls Rupert Brooke, "into cleanness leaping"; and, earlier, Tennyson's feeble hero in *Maud* enjoying the inglorious Crimean War because it gave young clerks a chance to escape desk-drudgery. I think the sense of release springs this time from less egotistic sources. For mechanized war has lost much of its romantic appeal; no one can associate romance with bombing civilian centers. Yet never was the response of men to the grim call more glorious than it sometimes is today, never was human nature more to be trusted and admired.

Here again is comfort. We elders shall probably leave time for eternity before the storm is over, but we can truly say that we are glad to have lived to experience it. For if evil is manifested by war in all its horror, good appears at its most intense. Never in our day did the currents of life flow so strong and free. A deadlock ended . . . ice breaking in Spring floods . . . metaphors crowd the mind. The clarifying judgments of God reveal sin at its most stark and loathsome; but they also reveal daring, endurance, sacrifice raised to their highest power.

III. "REDEMPTION DRAWETH NIGH"

Christian imagination has dwelt much on a Last Judgment. This is not it. This crisis is not the end of history, it is within

history, even though all our present cultures should perish. And it is not merely punitive, it is remedial. The chief gift it brings is opportunity. This we begin to know. Hope is in the air. There is marked contrast between the limited vision of 1918, bent on restoring a mildly rectified status quo, and the wider-reaching and more daring aspirations today entertained even by statesmen, not to speak of bishops. They envisage "the abolition of the inequalities of wealth," a "coöperative commonwealth of Europe"; and vision ripens into purpose under our eyes. We may deny it stubbornly, we may return to our blindness. But all other approaches to life have plunged us in such disaster that men are conceivably be-

I MUST REMEMBER

I PAUSE to fold within my heart the picture:
Pale silver-green of trees in early spring,
The haunting colors of the new azaleas,
The pendants of wisteria that swing.

Gay chestnuts marching with their lighted candles,
Tall elms that etch a pattern on the blue,
The fluted lace of ferns along the river,
The perfume of white lilacs in the dew.

Pink trilliums and yellow lady-slippers,
The wood-thrush pausing on a branch to sing,
I must remember all these things to hold them,
For winter comes before another spring!

LUCIA CABOT.

Pacifism is Not the Answer

A FEW weeks ago the New York chapter of the Fellowship of Reconciliation, a pacifist organization in which many Churchmen are active, held its annual dinner at one of our New York churches. There were some 400 present, according to reports, and the toastmaster, the Rev. Elmore M. McKee, said that they represented a membership of 10,000 in this country and 13,000 in Great Britain. Perhaps there are that many members, though we rather question how many of those in Great Britain have retained their pacifist convictions—a thing that would, we think, be very hard to do while the bombs were falling nightly.

We have the greatest respect for sincere pacifists, both individually and collectively. Those who accuse them of weakness or cowardice are wrong. It is far easier to fall in line with the crowd than to stand out against it, and "the crowd" is definitely in a militant mood today. The pacifist who holds to his convictions through thick and thin, in time of war as well as in time of peace, is to be respected for his loyalty to a cause that he believes to be right; and the conscientious objector who chooses prison rather than military service is likewise to be respected—even though most of us cannot see why the generous provisions in the present draft law are not sufficiently broad to satisfy the conscience of even the most meticulous "conchie."

We have even wished at times that we could accept the pacifist position. It would be so easy to paint the picture in black and white; to say, War is evil, therefore I will have none of it. Unfortunately, life cannot be truly painted in black and white, for life is made up of a veritable kaleidoscope of ever-changing colors. War is evil—true, but there are other evils that are worse than war, and war itself is a many-sided, many-colored thing.

Take the present war. It is admittedly evil—horribly, brutally, diabolically evil. Nor is it enough to blame it all on Hitler, and absolve ourselves from all responsibility. Hitler is an ugly excrescence on the face of the world; but he is a natural product of the kind of world in which we live. If my face has a boil on it, it is not enough to lance the boil; the bad blood condition that caused it must be remedied, or more boils will soon break out. So it is with the world. We—all of us—have sowed the seeds of hatred and intolerance for years. We in America refused to cooperate in making the League of Nations workable, and when it broke down, we blamed somebody else. Then came the war—an evil for which all of the nations, including our own, must share the responsibility.

But the war is not a theory, it is a fact. What are we going to do about it? The pacifist says, Let us have nothing to do with it. But that is a negative answer, and it solves no problems. It is, in fact, playing into Hitler's hands. We shall probably never know the extent to which such an attitude as that weakened France, so that it fell before the Nazi invader. And today the French are slaves, condemned to do as their Nazi masters tell them. They have neither liberty, nor equality with their conquerors, nor fraternity. Like ancient Gaul, they are divided into three parts—occupied France, Vichy-ated France, and the exiled Free French.

If the 13,000 pacifists that the FOR claim in Great Britain

were able to control the British government and cause the army to lay down its arms, the navy to dock its ships, and the Royal Air Force to ground its planes, the British would be slaves too. And no doubt Hitler would be willing to take over our own country on that basis, and make us slaves, also.

Is the word "slave" too strong? We think not. Our desk dictionary defines a slave as "one whose person is held as property," or "a person in mental or moral subjection." Either definition will do. The Nazi philosophy destroys personality and reduces the individual to the status of the property of the state. Its victims are subjected to the worst kind of mental and moral subjection.

Yet the pacifist says we should not oppose this evil thing with force. Shall we then yield to it? Hitler will not be impressed by the nobility of our non-resistance. The Nazi heart does not beat with sympathy for the underdog; it palpitates with the desire to kick him.

The Nazis are fond of talking about the "new world order" that they are building. There is nothing new about it. It is as old as history—yes, older. The record of the rocks records prehistoric efforts of man to dominate and crush his fellow-men. Since ever our early ancestors, whoever they may have been, first tasted the fruit of the knowledge of good and evil, there has been the kind of "new world order," based on force and on the subjection of the human will, that the Nazi philosophy boasts as its discovery. Indeed the long history of mankind has been a record of the slow, painful emergence of the human race from just that kind of slavery. Shall we now slip back into the morass because we are not willing to fight to preserve the gains that hundreds of generations of our ancestors laboriously worked and lived and died for?

We cannot escape the necessity for making a moral judgment by taking the pacifist attitude. We cannot overcome war by ignoring it, or by saying we will have nothing to do with it. War is like a contagious disease; it will spread its horrid infection wherever it can, regardless of the wishes of its victims. Yellow fever was not rooted out until brave men went into the swamps and morasses, the breeding places of the fever-bearing mosquitoes, and drained them; until courageous nurses went into filthy slums and cleaned them up. War will not be rooted out until the warmakers are beaten at their own game, and the swamps of international rivalry and intrigue, of hatred and greed, are drained and cleaned up.

So we respect the pacifist, and admire his courage—but we are convinced that he is wrong. And we believe that pacifism itself, sincere though it may be, is harmful to both Church and State in this hour of trial. It is harmful to the nation because it plays into the hands of the enemy. It is harmful to the Church because it implies that Christianity is not interested in social morality but only in the avoidance of conflict.

Pacifism, like patriotism, is not enough. Both must be infused with the love of God—a love that can make no peace with oppression, that will not bow to the wickedness of those who would tear down the very Kingdom of God. And pacifism is not the answer to the problem of our day. That answer can only be found in the determination to see this thing through

a finish; to defeat the warmakers and aggressors; and then do that which we failed to do last time—lay the foundation of the kind of world order in which war will be so anachronistic as to be inconceivable. To that task we should bend all of our energies now and in the years to come.

The Malvern Findings

WIDESPREAD interest has been expressed throughout this country in the deliberations and findings of the Malvern Conference, held in England early in January of this year. The Malvern material makes an excellent basis for study of the bearing of religion upon the political, economic, and social conditions of a world at war, and is deserving of careful attention by thoughtful individuals and study groups both within and without the Church.

It should be noted that there are two versions of the Malvern findings now current. The first is the earlier draft of the Malvern Declaration, which THE LIVING CHURCH has, we believe, the first periodical in this country to publish. This was published in our issue of February 12, 1941, and has subsequently been published or summarized by other periodicals and agencies.

Now there comes from the Industrial Christian Fellowship, London, sponsors of the Malvern Conference, a pamphlet containing a revised version of the findings, edited by the Archbishop of York and published over his signature, "on behalf of the Conference." The arrangement is considerably changed, and there are some significant modifications of the text.

These include elimination of the paragraph advocating unification of Europe as a coöperative commonwealth"; characterizing as "a serious challenge . . . that . . . should be further discussed" the criticisms of the existing industrial order set forth without qualification in sections 10, 11, and 13 (a), (b), and (c) of the previously published text; addition of five

paragraphs on Christian educational standards, of one paragraph on utilizing the restoration of agriculture "for the revival of true community," and of one paragraph advocating a "third order" or similar means "to enable men and women to live under a definite discipline and rule whilst following the ordinary professions of life." Another significant added paragraph states:

"It is traditional doctrine of Christendom that property is necessary to fulness of life; all citizens should be enabled to hold such property as contributes to moral independence and spiritual freedom without impairing that of others; but where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be overridden, modified, or, if need be, abolished."

To study groups and individuals wishing to study both the original and the revised texts of the Malvern Declaration, together with various comments, both favorable and unfavorable, we recommend a bulletin and supplement published by the Council for Social Service of the Church of England in Canada, 604 Jarvis St., Toronto. The bulletin (No. 103) contains the original text, together with related pronouncements by President Roosevelt, the English Archbishops, and the Canadian Primate, and press comments. The supplement contains the revised findings, with an editorial note. The bulletin and supplement together form the most complete and objective material on Malvern that has come to our attention, and we commend it to our readers. It may be obtained from the address given in small quantities at 4 cents each (2 cents for the bulletin and 2 cents for the supplement).

"Inside America"

AT A TIME when hate and intolerance are on the increase throughout the world, it is particularly important that we do all in our power to safeguard the traditional American attitude of understanding and sympathy for all races and peoples that have come to this country from all over the world. One of the most powerful agencies for the preservation of this aspect of the "American Way" is the National Conference of Christians and Jews, which we have often mentioned favorably in our columns.

In this issue we are glad to inaugurate a brief weekly feature entitled "Inside America," written by Dr. Ellis E. Jensen, staff writer for the NCCJ and executive secretary of its Milwaukee chapter. In the corner of the editorial page that we hope to assign him each week, Dr. Jensen will deal with current events and "human interest" incidents from this angle of tolerance and mutual good will—things that "can happen here" as nowhere else in our so-called civilized world.

Dr. Jensen's department is not copyrighted, and both he and THE LIVING CHURCH will be glad to have it reprinted in diocesan or parish papers, or wherever it may do good. Comments or incidents for possible inclusion may be sent to him in care of this publication, and marked copies of any reprints will be appreciated.

War on Two Fronts

THE action of Yugoslavia in overthrowing its "appeasement" government and resisting the Nazi demands has brought swift vengeance to that courageous country. How long this latest victim of Hitler's insatiable greed can hold out is dubious, but the immediate effect is to bring the Germans into the "war on two fronts" that they have consistently tried

INSIDE AMERICA

BY DR. ELLIS E. JENSEN

Italians and Greeks Over Here

MISS CHARLOTTE CARR of Hull House in Chicago tells the story of an English Class at Hull House begun last summer for fifteen Italian boys and one Greek boy who had been here about four months.

When the Italian-Greek war broke out, the Greek boy thought he had better not come any more since there were so many Italians in the class. The teacher replied, "Do not let that concern you. This is not Europe. America is different. You boys are all Americans now." Nevertheless the Greek boy did not find it in his heart to continue in the class.

The Italians missed the Greek boy, and when they learned how he felt they made up a sum to enable him to cable his mother living on the Greek-Albanian frontier, for they heard he was greatly concerned for her safety. When the teacher took the money to him, tears rolled down his face and he said, "You are right. America is different!" Soon the cable brought word that his mother was safe. And the Greek boy rejoined his Italian friends in the English class at Hull House. He had become an American.

to avoid. With the division of Nazi forces between the West and the Southeast, and the consequent lessening of pressure upon Britain, the time may be approaching when the British, with the aid of ever-increasing American supplies, can take the offensive in Europe.

Meanwhile the Italian war effort seems close to collapse, and only the more active support of Germany, both in Europe and in Africa, seems to be enabling the southern Axis partner to continue as a belligerent. The fall of Addis Ababa, taken by the Italians in their previous aggression, is an omen of early British victory in the African campaigns, and already imperial troops in Egypt have apparently been transferred to Greece and Yugoslavia, where they are fighting valiantly against the superior Nazi forces.

Have the aggressors at last overextended themselves? It is easy to indulge in wishful thinking, and it is too early to say that the tide is turning against Germany. But the failure of Britain to yield to Nazi air attacks, the virtual collapse of Italy in Africa, and the resistance in the Balkans are all indications that at least Hitler is not having things all his own way this spring. If these things can delay the war machine until American supplies reach the British and their allies in sufficient quantities to be a determining factor, they may mark the turning point, and the beginning of the end of the totalitarian domination of Europe. It behooves us in this country, if we would make our opposition to totalitarianism effective, to speed up our efforts and send our aid to the anti-Axis Allies in a steadily increasing stream.

We are in the war, as the "service division" of the anti-Axis cause. We made our choice when the Lend-Lease Law was passed by a substantial majority. Our choice having been made, our job now is to make it effective.

"An Affair of the People"

JUDGE Charles L. Aarons of Milwaukee is to be congratulated for his clear and forceful decision in the Allis-Chalmers strike case. For more than two months the Allis-Chalmers plant, engaged in vital defense work, had been tied up by a strike, and an attempt to reopen it at the express request of the Secretary of the Navy and the Office of Production Management had resulted in riots that again closed the plant. At about the same time it transpired that the strike vote conducted by the CIO union had been swung by at least 2,200 fraudulent ballots, so that, in the words of Judge Aarons, "as a result of the misconduct of such election less than a majority, of the employes of the Allis-Chalmers Manufacturing Co., in a collective bargaining unit composed of production employes, voted in favor of such strike."

Under Wisconsin law, the strike was therefore an illegal one, and the Wisconsin employment relations board had ordered a new strike vote under its own supervision. The union, without challenging the findings of the board (thus tacitly admitting the fraudulent character of the original vote), demanded that the employment relations board be enjoined from conducting a new vote, thus insisting that the fraudulent vote should stand and the strike continue on the basis of it. In the words of the judge: "That is a proposition that must necessarily shock the conscience of all right thinking men. Certainly no court of law or equity can stand idly by in the face of such a contention. . . . The law is not so feeble a creature as the learned counsel for the union would imply." Finally, indicating the great importance of the case, he said:

"And it may here be truthfully said that this strike is an affair of the people of the United States."

The decision of Judge Aarons brings a much-needed note of moral integrity into the increasingly grave industrial situation. In any major industrial conflict it is not only the contending parties that are interested. Particularly at this time when the nation is doing everything possible to speed its defense program, every such issue is "an affair of the people of the United States." And as the people are entitled to protection against the misuse of power by either capital or labor, so the workers are entitled to protection against abuse of their position by their own leaders.

At its meeting last fall in Atlantic City the Federal Council of Churches, with the representatives of the Episcopal Church participating, adopted a forceful resolution reaffirming the right of collective bargaining and containing the following significant paragraph: "We also emphasize the fact that in proportion as labor grows in power it must assume the moral responsibility which power entails. We remind organized labor that it can command public support only as it deals effectively with those elements in its ranks which would weaken confidence in its integrity."

The ringing decision of Judge Aarons emphasizes those words. The Allis-Chalmers strike has now been settled, and the new strike vote will happily not be necessary; but the principles so clearly stated by this far-sighted Jewish judge are important for the future of labor relations as this country endeavors to speed up its industrial aid to the democracies.

Through the Editor's Window

OUR friendly contemporary, the *Southern Churchman*, commends us for publication of Dr. Wedel's thoughtful and constructive criticism of the Forward in Service program. Thank you!

IN ANOTHER department, the *Southern Churchman* bewails the promiscuous application of the adjective "little" to things concerning the Church, and tells the story of a rector's wife who finally had enough of it. Coming down a receiving line she was greeted by the wife of a local tycoon with: "And how is the dear little church?" "Swell!" she replied. "And how is the dear little steel business?"

REMINDS US of an incident in our own experience. At a dinner party we sat across from the president of one of the big manufacturing concerns hereabouts, and he was bewailing his troubles. It seems that the chief difficulty was that his firm was shipping so many of its products that the railway lines were all cluttered up, and the fast passenger service was being interrupted, so the railroads insisted on sidetracking and delaying his trains. Came a lull in the conversation, and the magnate condescendingly asked how our business was. "Not bad," we modestly replied, "although the post office has complained that it cannot handle all of our subscriptions and the postal authorities have had to bar passengers from the Union Station in Chicago so they can use it as a sorting center for THE LIVING CHURCH."

A MASTERPIECE of objective reporting is the story related of an Iowa editor, quoted in Carl Sandburg's *War Years*. It seems there was an altercation in the editor's office, and the editor thus reported it in his paper: "There was a blow. Somebody fell. We got up. Turning upon our antagonist, we then succeeded in winding his arms around our waist, and by a quick maneuver threw him on top of us, bringing our back at the same time in contact with the bed of the printing press. Then, inserting our nose between his teeth and his hands in our hair, we had him."

Is England's Suffering Worth While?

By the Very Rev. R. T. Howard

Provost of Coventry

I CAN probably speak as representing the experience of a city which has suffered one of the worst onslaughts of Nazi air raids. As I write, it is six weeks ago today since it happened, and I feel in a position now to record certain verdicts about our experience at the time and after.

A first impression is that of our moral horror at the wholesale destruction of life and useful buildings and beautiful works of art. As I stood in the dim moonlight looking at an exquisite old medieval almshouse where seven old women had just been killed and five others terribly injured, the timbered gable in ruins, I felt almost sick with the sense of its utter wickedness. As I watched the burning cathedral, once a triumph of English architecture, now an inferno of flame, the firemen around me, who could do no more to save the building, kept ejaculating, "It's wicked, wicked, wicked."

Another impression is the painfully unpleasant emotion of extreme physical fear which ebbs and flows in one's mind during a night like that. Some feel it acutely and almost continuously, while others only feel it when danger is imminent and even so become almost immune from fear as the night wears on.

A third effect is the shattering sense of loss when a long-loved home with its cherished belongings is demolished in a few moments, and there follows the long period of homelessness, which, however much it may be alleviated by the hospitality of friends, must be a time of mental suffering. Or, there is the still more grievous wounding or death of near relations, which is none the less personally bitter because it is experienced by hundreds of others in the same city.

TERRIFIC SUFFERING

There is no getting away from it: an intense night air raid causes terrific suffering to body, heart, and conscience. It is therefore inevitable that the thought should force itself into our mind: "Is it really worth while? Have we made a hideous mistake in resisting the enemy? Would it be better, all told, to make some sort of peace now, so that this horrid nightmare may cease?" I confess that thoughts like these have come to me in the midst of an intense raid, or just after, when the desolation is seen.

Personally I have not the slightest hesitation in answering those thoughts by saying that I would prefer to go through all the experiences of the air raids again, rather than surrender to the evil which is causing our sufferings.

For after all, while the air raids have inflicted suffering, there are certain things which they have not been able to touch. One of these is our freedom. I have been tremendously struck by the way in which the efficient and highly organized services of the State, which were put at the dis-



British Combine.

COVENTRY CATHEDRAL: From the wreckage of Coventry the British people have learned a determination which the cathedral's provost expresses thus: "I would prefer to go through all the experiences of the air raids again rather than surrender to the evil which is causing our sufferings."

posal of the city in its moment of need, never robbed us of our essential liberty. We were helped beyond all expectation, but we were not dragooned.

Take our police force. All through the worst weeks and the worst night, there has been a friendly and almost paternal care on their part for the welfare of the people. No one, except the looter, is in the least degree afraid of them. The people are

free within the broadest limits. That is a boon beyond price. If we surrendered, our liberty would be gone.

OUR NATIONAL VOCATION

Another thing that air raids cannot destroy is our vocation to set the world free from the international crime of aggression. I do not forget that we British people are involved in the general sin-

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THE MEANING OF CHURCHMANSHIP

By the Rt. Rev. Kenneth Mackenzie

A book explaining from the Anglo-Catholic viewpoint what is meant by and what is involved in Churchmanship, written by the Bishop of Brechin. The author approaches the subject from the standpoint that no previous knowledge of the subject is assumed. He discusses religion in general, Christianity in particular and the status of the Church. He reviews not only the early history of the Church, but devotes three chapters as to why the Church is disunited, covering first, the separation of East and West; second, the Church in England; and the Church in Scotland, Wales, and Ireland.

The main discussions, however, deal with worship; church services; the Sacraments; order, office, and church government; religious ceremonial; the Christian year; private prayer; Holy Scripture; a rule of life. Price, \$2.40.

AS MAN TO MAN

By the Rt. Rev. Walter Carey, D.D.

A 56 page book of addresses broadcast to the English Fighting Forces, by a former Chaplain of the Royal Navy. Here the Bishop speaks out to the men about God, of daily difficulties, of how God helps us and of how God helps us to help others, of the alternative to Christianity. In the final chapter the author writes of "My Own Convictions." Price, 30 cts.

THE EPISTLE OF CHRISTIAN COURAGE

Studies in the First Epistle of St. Peter

By the Very Rev. E. G. Selwyn, D.D.

A small book of 89 pages on the First Epistle of St. Peter. The author says in the Preface, "The Apostle does not use the word 'courage'; but when we consider the situation of the churches he addresses, the nature of his charge to them, his philosophy of life, and his pattern of things past, present, and to come in which faith and hope and love are exercised; . . . then surely we may well regard Christian courage as the central theme of the Epistle. The Church has never been without need of this teaching; but today when Western Christendom confronts the most formidable menace it has had to meet since the hosts of Attila were shattered on the battlefield of Chalons, the need is one that comes home to all, and the message is correspondingly welcome." Price, 80 cts.

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Edited by G. S. Hallings, S.S.J.E.

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fulness of humanity, which has made this war possible, nor that we might have done far more than we did to remove causes of grievance. But we are not guilty of the outrageous evil of aggression which set this war in motion, and we are morally responsible for resisting this aggressive power until it is rendered impotent. It is now our national vocation, given to us by God, to check the Nazi power, whatever pain may be caused us in the process. To give in now would be like a martyr denying his Faith because the persecution had become too severe.

To be in the right with God, as I believe we are *at this juncture of our history*, is infinitely to be preferred to the physical and mental relief which might be had from a mere cessation of air raids.

There is, of course, a sharp dividing-line between those who by temperament are subject to intense physical fear, and those who during a raid are relatively immune. But there is a much more important division than this. There is the division between those who have no stable Object of Faith on which to pin their thoughts, no deep shelter of the soul, which is proof against all explosives, and those who can see, beyond the visible, the spiritual world, who can trust God to look after them and their loved ones through eternity as well as through time. These will stay in their stricken city, they will be ready to take up the struggle again till victory or death releases them.

NEW LIFE

On a Saturday last July, at the end of an extra course of lectures for ARP wardens, we were being shown a number of lantern slides of devastated areas in Shanghai, Spain, Poland, and Finland—now all too familiar in England—demolished houses with great beams lying across each other in confusion. It was interesting from the ARP point of view, but I thought it was morally horrifying.

The next morning I was celebrating the Holy Communion in the cathedral, and as according to custom I broke the Bread into many pieces, I suddenly found myself gazing down upon a scene of destruction upon the paten which involuntarily recalled the slides I had seen the night before. At first it seemed a blasphemous connection, but the Broken Body spoke its message.

Christ, our Redeemer, accepted the shattering of His perfect body, and by His Resurrection changed that destruction into a means of infinite blessing to all mankind. I think I will leave the vision there.

AMERICAN CHURCH UNION

CYCLE OF PRAYER

April

20. Holy Communion, Paterson, N. J.
 21. St. Paul's, Savannah, Ga.
 22. Trinity, Haverhill, Mass.
 23. Grace, Hartford, Conn.
 24. Christ, Ontario, Calif.
 25. St. Edward the Martyr, New York.
 26. St. Mary's-by-the-Sea, Point Pleasant, N. J.
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BOOKS

ELIZABETH McCracken, Editor

Religion and the Modern World

RELIGION AND THE MODERN WORLD: Addresses given at the Bicentennial Conference of the University of Pennsylvania, September, 1940. University of Pennsylvania Press. Pp. 192. \$2.00.

This volume contains the 15 addresses given by scholars in the field of religion on the general subject of Religion and the Modern World last September at the University of Pennsylvania. Modern trends in Catholic and Protestant theology were reviewed; the field of ethics was considered; the relationship between religion and higher education was examined; and the church's role in the social order as a world force was analyzed, as well as some of the aspects of Christian-Jewish relations. The Presiding Bishop and Bishop Strider of West Virginia represent the Episcopal Church in the volume. Bishop Tucker, in discussing the secularization of religion, makes this incisive comment: "It is impossible to win genuine acceptance for a Christian program from men whose sense of values is derived from a non-religious interpretation of the world they live and work in. Such a program is incapable of being maintained by our human capacities working apart from God."

Bishop Strider's address is an analysis of the relationship between the Church and the present social order. He stresses the importance of the implications of the doctrine of the Kingdom of God and the difficulties connected with its realization.

Dr. Calhoun's remarks about religion and higher education are neatly summarized in one of his paragraphs: "Religion needs the closest association with intellectual discipline and liberating insight, if its driving force is to make for humane life. It needs the repeated test of comparison with the ranges of known fact to keep its drives relevant to the actual requirements of human well-being in the actual world. It needs the critical temper of fine-tuned minds constantly at work to keep its perspective clear, to make impossible its mistaking some partial, relative, created thing, human or inhuman, for the transcendent Reality that alone deserves adoration. This is why religion needs for its own good health a place in the enterprise of higher education, where intellectual life is especially cherished."

The contribution of Jacques Maritain on Contemporary Renewals in Religious Thought is not only an able review of the nuances in modern religious thought, but is also a provocative discussion of two problems particularly urgent today. The first concerns Christian philosophy and Christian politics; the second, what one might call the meaning and mission of religion itself. To quote but one statement concerning the first of these is suggestive:

"But history forces us to recognize that so long as the State is not Christian in its vital structures, and so long as the claim of the State to be Christian does not express the profound desire and exulting faith of the human persons composing it, the political State, ever threatened by the

demonic principalities of which St. Paul speaks, exteriorly professes Christianity only at the expense of Christianity itself."

The articles are a good summary of the relationship between religion and the modern world, and the insistent note which runs through all of them is struck by Maritain's last sentence: "For after all, what men first expect of religion is not to make them happy, but to tell them the truth."

ROBERT L. CLAYTON.

Four Uncertain Hypotheses

THE CHRONOLOGY OF THE PUBLIC MINISTRY OF JESUS. By George Ogg. Cambridge Press. Macmillan. \$3.50.

Dr. Ogg, after what appears to be the most laborious examination ever given of the vexatious problem of Gospel chronology, arrives at the year 33 as the date of the Crucifixion. His conclusion would be justified if we could be certain of several facts: that the Passover that year began Friday evening at sunset, that the day of this Passover was fixed two weeks after observers in Palestine first saw the Paschal new moon, that this new moon was actually seen, that it was seen on the day when expert astronomical computations show it could first be seen.

Unfortunately, we are not quite sure of any of these hypotheses. The first is very probable, even if not certain. The second would be certain if the third were certain; but the third is very uncertain: March in Palestine is often rainy, so that computation instead of observation would be needed to fix the date of the new moon—and we do not know how this computation was made. And the fourth hypothesis is likewise extremely uncertain: from what height was the observation made and by how many degrees did the Easterly hills raise the "visible" horizon above the "true"? B.S.E.

A Political Handbook of the World

POLITICAL HANDBOOK OF THE WORLD: 1941. Edited by Walter H. Mallory. Published by Harpers, for the Council of Foreign Relations. \$2.50.

Always a useful book, the *Political Handbook* is more so in this year of turmoil. For 14 years it has given in handy and compact form the important and frequently needed information about the governments of the world. Profound changes have occurred during the last 12 months in the political life of the world. In Europe some governments have ceased to exist, others have completely changed their form, and all have been affected by the course of the war.

In addition to full data as to the personnel, party programs, and leaders, it contains data that enables one to answer such questions as, What is the legal basis for Marshal Petain's government in France? Who is the German administrator of Norway? What new government was set up in China during 1940? Who is the new President of Mexico? Of Colombia?

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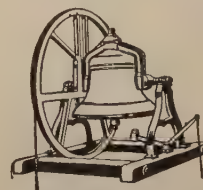
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PENSACOLA, FLORIDA, is notable for more than its famous naval base! For Christ Church, Pensacola, with its recent group order of 225 subscriptions to FORTH, has joined the growing list of parishes with 100% subscription coverage.

In an accompanying letter the Rev. Henry Bell Hodgkins, rector, explains the "why" of such an order:

"Your fine magazine has done much to increase the interest of our people in the Church's Mission here and abroad, and the red side of our envelope has shown an increase this year. Last year we sent FORTH only to those who subscribed to Missions. . . . This year each family subscribing to the support of Christ Church, whether they have contributed to Missions or not, has received a subscription to FORTH."

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NEW YORK

Lady Halifax, Clare Boothe Pay Tribute to British Women

By ELIZABETH MCCrackEN

Many New York Churchwomen were among the 3,000 women who attended the luncheon given at the Hotel Waldorf-Astoria on April 2d in honor of Viscountess Halifax, wife of the British Ambassador. The luncheon was sponsored by the Young Women's Christian Association World Emergency Committee of the national board of the Young Women's Christian Associations.

The great ballroom was set with as many tables as it would contain; all the boxes in both tiers had tables in them; and as many more tables were set in the adjoining reception room and hall. "Oscar of the Waldorf," the famous chef, said that he had never beheld such "a gathering of ladies." Only about a dozen men were present, including the four at the speakers' table: Dr. Henry Sloane Coffin; Godfrey Haggard, British Consul General; D. H. Morris; and Raymond Massey, the actor.

The toastmistress was the chairman of the World Emergency Committee, Mrs. Maurice T. Moore, who explained the special war-time service of the YWCA. There was prolonged applause when she mentioned that Lady Halifax had been president of the British YWCA War-time Appeal until she and Lord Halifax left England for Washington. Mrs. Winston Churchill then had taken over the presidency. A cable from Mrs. Churchill to Lady Halifax, just received, was read and applauded.

Mr. Massey, whose brother is the High Commissioner for Canada, was the first speaker. His subject was Women of Britain, and he paid high tribute to Lady Halifax and the other women of England. Miss Boothe was the last speaker.

"Believe me, this war in Europe, Asia, Africa is not an exciting imperialist peep-show we taxpayers can spend a few nickels to see," said Miss Boothe. "It is not a super-duper Hollywood aviation thriller produced in foreign studios to send thrills up and down adolescent spines. It is not a Broadway tear-jerker featuring mutilated children, during which pretty girls pass the hat in the aisles for war relief, while impressionable old ladies daub their streaming

eyes. Nor is it a chess game for high-browed State Department officials, nor a conveniently insatiable furnace to be stoked with America's excess industrial fuel.

"This war is a fearful letter addressed to me, addressed to you. The post, mercifully, has been delayed. But it lies in your mail box at long last. Open it; it reads as it read to the Poles and Dutch and Belgians and Norwegians and Greek and French and British: 'To Mr. and Mrs. Plain American Citizen: I, Mars, am bringing you toil and sweat, blood and tears. . . .'"

"Of course, everybody knows that the young women of Great Britain in all walks of life are playing a heroic and soldierly role in the Battle of Great Britain. Hitler has called Britain a nation of 40,000,000 Churchills. He might have added, of 20,000,000 Florence Nightingales and Joans of Arc. . . ."

Lady Halifax gave a rather short but moving speech, telling how the British YWCA is devoting itself to the needs of "the gallant women and girls who are serving in the Army, Navy, and Air Forces, and working in munition factories." Many of the girls in the forces live at headquarters scattered over the countryside or at remote coastal stations, sharing the dangers and isolation of the men who are defending their country. While the attack on Britain has been going on, the YWCA has been gradually increasing its centers, clubs, and canteens for the uniformed girls in towns and camps, Lady Halifax said.

Bishop Manning Arrived in a Police Car

Another automobile collided with Bishop Manning's on the Henry Hudson Parkway recently, while the Bishop was on his way to Grace Church, Hastings-on-Hudson, to institute the Rev. W.D.F. Hughes as rector of that parish. Both cars were damaged but no one was hurt.

When the Bishop explained to the police who arrived at the scene that he was very soon expected at a service, the police took him to the church in a police car. Fr. Hughes and others waiting to receive the Bishop were much astonished when the car drew up, and a policeman alighted and handed out Bishop Manning. The Bishop was wearing his purple cassock, pectoral cross, purple biretta, and his black cloak.

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PITTSBURGH

Bishop Mann Recuperating

Bishop Mann of Pittsburgh, who recently suffered a severe attack of intestinal illness, is making a good recovery and expects to resume his full duties soon. Bishop Mann invited retired Bishop Demby and Bishop Tucker of Ohio to take two Confirmation services during his recuperation. Bishop Demby at the Church of the Holy Cross, Pittsburgh, on Palm Sunday, and Bishop Tucker at the Church of the Redeemer, Pittsburgh, on April 16th.

MASSACHUSETTS

Rev. Gardiner M. Day to be Rector of Christ Church, Cambridge

Sometime in May, the Rev. Gardiner M. Day, the rector of St. Stephen's Church, Wilkes-Barre, Pa., will assume his new duties as rector of Christ Church, Cambridge, Mass. On March 30th Mr. Day announced to his congregation and to the many other persons present at the special service of Confirmation that he had decided to accept the call of the Cambridge parish.

Bishop Sterrett of Bethlehem expressed his regret that Mr. Day was planning to leave St. Stephen's, but indicated that he felt Mr. Day had made a wise decision. Christ Church, the oldest church building in Cambridge, stands not far from Harvard University, Radcliffe College, the Episcopal Theological School, and the Massachusetts Institute of Technology. Mr. Day will minister not only to Episcopal students and faculty members of these institutions, but also to a large congregation made up of professional and business people living and working in Cambridge. The parish is so large and active that the rector has two assistants ministering at the church, and two clergymen working with him at the colleges, one as chaplain and the other as assistant chaplain. The parish also has a director of religious education.

SOUTHERN BRAZIL

The Council Was Held in a Region Relatively New to the Church

The 43d council of the district of Southern Brazil was held in Trinity Chapel in the city of São Paulo, greatest industrial center in Latin America. With the exception of one other year, all of the council meetings have been held in Rio Grande do Sul; so this first meeting in São Paulo was of great value to the Church in promoting its newer work in this region.

Special services were held every night of the council, when the most gifted of the Brazilian clergy spoke to large and sympathetic audiences. On one night a procession was held, just before the regular service. Many of the clergy, in their vestments, together with lay delegates of the council and members of the one local church, marched, singing as they went, to various

stations, where laymen spoke on the meaning of Christ in their lives.

It was reported at the council that the campaign of 1940 to increase support of the native clergy was successful and that a 20% increase over the past year was noted in the general receipts of the Church. During 1940 the Church supported its native suffragan bishop and five of the native clergy. The hope was expressed that three or more of the Brazilian clergy would be added to this list during 1941. The budget, enthusiastically accepted by the council for 1941, was 120 contos (approximately \$7000).

Two new canons were added by the council. One provided for a commission, headed by the Bishop, on Church art and architecture, to which all plans for new buildings, for remodeling, for new furniture, etc., must be submitted for approval. Another canon defined four types of local churches—missions, congregations, parishes, and emancipated parishes—and provided for an increased lay representation in the council.

CHICAGO

"Now I can be Free of These Disciplines"

"Did you ever know anyone—perhaps someone just like yourself—who, after keeping a somewhat strict Lent, breathed with relief when its disciplines were over?" Bishop Conkling of Chicago asked in his Easter message to the people of his diocese. "Now I can be free of these disciplines and self-denials and live normally again." Did you ever have a thought like that?

"After Easter Day our Lord showed to us His wounds, that we may be reminded of the Way to Life, the Way He opened at such tremendous cost, the Way we must enter in and walk. . . .

"Lent is not for us just a season," the Bishop said. "Lent is to teach us a principle. Lent is to train us into a certain way of life, to establish us in what must be the basic principle of everyday life in the Christian life . . . not for Lent only or Holy Week's pity-compelling days, but for Easter Day and for every day. . . ."

NEW JERSEY

Changes in Girls' Home

Many changes have been taking place in the work of Christ Church Home for girls, one of the notable institutions of the diocese of New Jersey, located in the John Oliver Herbert House in Helmetta, N. J.

After more than 25 years of splendid service, Mrs. Harriman N. Simmons of Hillside, N. J., has finally been able to force through her resignation. Mrs. Arthur H. Fawcett of Middletown has been elected president in her place.

A survey committee is working with the Department of Institutions and Agencies of the State, and the National Council Department of Social Relations to find new ways in which the home can be of service to children.

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LINK WITH HOME

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The Church of Our Saviour, North Platte, Nebr., has established a special fund to provide each young man of the parish who enlists in the Army or Navy, with a Prayer Book, and to send them Church publications while they are in camp or at sea. The Prayer Books are blessed at the regular services and given to the men before they leave. Special prayers for the safety and welfare of the 16 enlisted men of the parish are offered at each service.

NEWCOMERS

Found: The Perfect Example

The perfect newcomers have been found. One Monday, a family of Episcopal Churchpeople moved into a parish in the diocese of West Virginia. On Tuesday the man of the household called the rector to announce the family's presence and to ask the rector to call.

In the meantime, the family's letter of transfer from their former parish arrived at the church office. On Sunday, the husband and wife were at the service, and their five-month-old baby was in the nursery. As they came out of the church, they introduced themselves again to the rector just in case he might be embarrassed by not remembering their names. The perfect newcomers!

SEMINARS

"People are Willing to Trade Pious Opinions for Firm Convictions"

Believing that people want to take hold of religion and use it in their daily lives and are willing to trade merely pious opinions for firm convictions, the Rev. Frederick L. Barry, rector of St. Luke's parish, Evanston, Ill., is directing a 10-

COMING EVENTS

April

16. Convention of Indianapolis, Indianapolis.
- 20-21. Convention of Oregon, Good Samaritan, Corvallis; convocation of Spokane, Cathedral of St. John, Spokane.
- 20-25. Conference of American and Japanese Churchmen on the Pacific Coast.
22. Convention of Sacramento, St. John's Church, Marysville, Calif.
- 22-24. Convention of South Florida, St. Luke's Church, Fort Myers.
23. Convention of Georgia, Christ Church, Savannah.
- 23-24. Convocation of Nevada, St. Peter's Church, Carson City.
- 25-27. Convocation of Eastern Oregon, St. Mark's Church, Hood River.
27. Convention of Kansas, St. Andrew's Church, Emporia.
- 27-28. Convention of Colorado, Grace Church, Colorado Springs.
- 29-30. Synod of Quincy, St. Paul's Church, Peoria, Ill.
30. Convention of Massachusetts, Boston.

week institute on the doctrinal teachings and discipline of the Church. Almost 200 parishioners, as well as other persons of the community, have registered for the courses, which will be held again in fall and next spring. Periodic examinations will be given for certificates as "graduates in the Faith."

The class of businessmen, doctors, lawyers, housewives, and debutantes forms a typical cross-section of the parish. Discussion ranges from such topics as the origins of Christianity to the doctrine of transubstantiation.

Prof. Clark Kuebler of Northwestern University laid the foundations for the school in a talk before the men's club several months ago. Professor Kuebler, who had decried the ignorance of the average layman of the Church in his address, is now one of the instructors at the institute. Others are the Rev. John Heuss, the Rev. Dr. Harold L. Bowen, and Fr. Barry.

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ANNOUNCEMENTS

Births

SPENCER, SUE ANN, weight 4½ lbs., was born at St. John's Hospital, Springfield, Ill., March 25, 1941, to Mr. and Mrs. Melvin D. Spencer of Springfield. She is granddaughter of the Rev. Franklin L. Spencer, representative of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE, and the female child in the Spencer family in five generations.

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DEATHS

Richard Bright, Priest

The Rev. Richard Bright, a retired Negro priest, died on March 26th at his home in Philadelphia, at the age of 74 years.

He was born at St. Thomas, Virgin Isles, was graduated from General Theological Seminary in New York in 1891, and for the next 25 years served as rector of St. Stephen's Church in Savannah, Ga., and as archdeacon in charge of work among Negroes in the diocese of Georgia. He came to Philadelphia in 1913 and retired three years ago.

A daughter, Miss Nellie Rathbone Bright, supervising principal of the Joseph E. Hill Public School in Philadelphia, survives him.

Coleman E. Byram, Priest

The Rev. Dr. Coleman E. Byram, retired priest of the diocese of Olympia, died at Vancouver, Wash., on March 25th. The funeral was conducted on March 27th at Vancouver by Bishop Huston of Washington, assisted by the Rev. C. Stanley Mook.

Dr. Byram served churches in New York and Pennsylvania, St. Thomas' Church, Sioux City, Ia., and finally, St. Luke's, Vancouver, the oldest church in the diocese. For a number of years he had also been a special missionary in the diocese of Olympia and vicar of the Church of the Redeemer in Kelso. He was married in 1921 to Enid M. Stafford. Dr. Byram was a retired chaplain in the USA reserve, Fifth Infantry, with the rank of lieutenant colonel.

William Herbert Dewart, Priest

The Rev. Dr. William Herbert Dewart, rector emeritus of Christ Church in Boston (the Old North Church), died in a New York hotel on March 28th. In apparently good health, Dr. Dewart left his home in Manchester-by-the-Sea, Mass., with his wife for a brief visit to New York. Death was caused by a heart attack. He was 79 years old.

Dr. Dewart, who retired in 1927, as rector of Christ Church, was a native of Ontario, but spent all the years of his ministry in and near Boston; he also served Trinity Church; St. Matthew's, South Boston; and Christ Church, Hyde Park, Boston.

Surviving him are his wife, Mrs. Elizabeth Haven Dewart; three sons, Hartley, Gordon, and William H. Dewart jr.; three daughters, Miss Elisabeth Dewart, Mrs. Morris Morgan, and Mrs. Benjamin A. Goodale; a brother, Frederick W. Dewart; and two sisters, Mrs. Harold Patterson and Mrs. Harrison Garnett.

CHURCH CALENDAR

April

20. First Sunday after Easter.
25. S. Mark. (Friday.)
27. Second Sunday after Easter.
30. (Wednesday.)

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LOCUM TENENCY wanted for the month of August somewhere by or near the sea. Will do the same for the use of a furnished rectory. Box R-1526, THE LIVING CHURCH, Milwaukee, Wis.

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Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30 to 8:30 P.M.

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean
THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion

12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector
Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong, Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. F. W. GOLDEN-HOWES, Minister in Charge

Sundays: 8, 10 and 11 A.M., 4 P.M.

Daily, except Saturdays, 12:15-12:40 P.M.

Wednesdays and Holy Days: Holy Comm., 10 A.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion

12:10 P.M. Noonday Service (except Saturday)

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

CHANGES

Appointments Accepted

ASBURN, REV. WILLIAM E., formerly priest in charge of Trinity Church, Lincoln, Ill., is now priest in charge of St. Thomas' Church, Salem, Ill.

DIXON, REV. THOMAS A., formerly priest in charge of St. Paul's Church, Carlinville, Ill., will be priest in charge of St. John's Church, Centralia, Ill., effective April 10th. Address: 307 South Pleasant Avenue, Centralia, Ill.

GARRETT, REV. VAN FRANCIS, formerly curate of Trinity parish, New Orleans, La., is now rector of St. James', Greenville, Miss.

GRASSER, REV. GORDON L., formerly priest in charge of Holy Trinity Church, Melbourne, Fla., will be rector of St. Andrew's parish, Buffalo, N. Y., effective April 29th. Address: 3105 Main Street, Buffalo, N. Y.

HECKINGBOTTOM, REV. CHARLES S., curate of Christ Church, Indianapolis, is temporarily serving churches at Crawfordsville and Greencastle, Ind., during the absence of the diocesan missionary for military service.

JACOBSON, REV. JAMES H., student pastor at the University of Pennsylvania, will assist Bishop Beecher of Western Nebraska during the summer months, acting as a supply pastor in missions now without clerical leadership.

NELSON, REV. JOHN M., executive secretary of the diocese of Indianapolis, will serve also as vicar of All Saints' Cathedral, Indianapolis, during the absence of the vicar for military service.

OTTENSMAYER, REV. RAYMOND S., formerly rector of St. Paul's, Greenville, Ohio, is now rector of St. Luke's parish, Denison, Tex. Address: 427 West Woodward Street, Denison, Tex.

VON MILLER, REV. CORWIN CLEVELAND, formerly of the district of Salina, is now rector of Christ Church, Holly Springs, and minister in charge of missions at New Albany and Michigan City, Miss.

WAGNER, REV. HAROLD E., formerly instructor of music at Nashotah House and senior student there, will be vicar of the Church of St. John the Divine, Burlington, Wis., effective May 1st.

WOOLVERTON, REV. HARVEY L., formerly at St. James', Goshen, Ind., is now at St. Andrew's Mission, Clason Point, New York City. Address: 370 Underhill Avenue, Bronx, New York.

Resignations

CHAPMAN, REV. CHARLES FREDERICK, vicar of St. Simon's, San Fernando, Calif., has retired and is living at 4217 Woodcliff Road, Sherman Oaks, Calif.

KRUMM, REV. JOHN M., has resigned as vicar of St. Timothy's mission, Compton, Calif., effective April 15th. Mr. Krumm has accepted a fellowship of the Virginia Theological Seminary for graduate study at Yale.

STOCKLEY, REV. W. ERNEST, has resigned as rector of St. Mark's Church, Fort Dodge, Ia., effective May 31st, and will retire.

STOCKWELL, REV. GEORGE, vicar of Christ Church, Rochdale, Mass., who is on a leave of absence until November 8th, has resigned and will retire on that date.

THOMPSON, REV. BENJAMIN F., formerly rector of Christ Church, Dover, Del., has retired and is living at 6 Elm Terrace, Dover, Del.

WARREN, REV. BERTRAM A., is resigning as rector of St. Paul's Church, Pomona, Calif., effective May 15th. He will not take other work immediately, but will remain canonically connected with the diocese of Los Angeles.

Ordinations

PRIESTS

KANSAS—The Rev. FREDERIC J. RAASCH was ordained to the priesthood by Bishop Fenner of Kansas on March 29th at St. Peter's Church, Pittsburgh, Kans. He was presented by the Rev. Charles R. Davies; the sermon was preached by the Rev. William Paul Barnds. Mr. Raasch will be the rector of St. Peter's Church.

OHIO—The Rev. EUGENE BUXTON was ordained to the priesthood on March 31st by Bishop Tucker of Ohio at Holy Trinity Church, Bellefontaine. He was presented by the Rev. B. B. Comer Lile; the sermon was preached by Bishop Tucker. Mr. Buxton will be rector of Holy Trinity Church.

DEACONS

HONOLULU—ANDREW NAOFUMI OTANI was or-

dained a deacon on March 24th in the Chapel of St. John the Divine, Evanston, Ill., by Bishop McElwain of Minnesota, acting for the Bishop of Honolulu. The Rev. Dr. P. S. Kramer preached the sermon; the candidate was presented by the Rev. Dr. P. V. Norwood. Mr. Otani will return in May to Honolulu.

IOWA—DONALD F. HAVILAND and RUSSELL T. RAUSCHER were ordained to the diaconate by Bishop Longley of Iowa at St. Michael's Church, Mt. Pleasant, Ia., on March 17th. The candidates were presented by the Rev. A. O. Birchenough. The sermon was preached by the Very Rev. Dr. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Ia. The two newly-ordained deacons, who had been lay readers at St. Michael's Church, will be graduated in June from Seabury-Western Theological Seminary.

KANSAS—SAMUEL E. WEST JR. was ordained to the diaconate on March 18th by Bishop Fenner of Kansas at St. James' Church, Wichita, Kans. He was presented by the Very Rev. Dr. John W. Day, dean of Grace Cathedral in Topeka; the sermon was preached by the Rev. Samuel E. West, the candidate's father. After graduation from Seabury-Western in June, Mr. West will be deacon in charge of St. Timothy's, Iola, and of Calvary, Yates Center.

OREGON—LESLIE DEVORE DUNTON, ROBERT LOVELAND GREENE, and WILLIAM HARRISON LANKFORD were ordained deacons by Bishop Dagwell of Oregon on March 10th in the Chapel of the Church Divinity School of the Pacific. The candidates were presented by the Very Rev. Dr. Henry H. Shires, dean of the seminary; the sermon was preached by the Rev. John C. Leffler. The candidates will graduate from the seminary in spring and will be assigned to mission work in Oregon. The address of each is 2451 Ridge Road, Berkeley, Calif.

CHURCH SERVICES

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

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20 EXCHANGE PLACE

NEW YORK, N. Y.

BALANCE SHEET AS OF DECEMBER 31, 1940

ASSETS		LIABILITIES	
Mortgage Loans	\$ 25,000.00	Policyholders' Reserve	\$5,067,534.00
Policy Loans	118,970.90	Policyholders' Funds	89,146.24
Bonds	4,954,387.81	Policy Claims	11,364.30
Preferred Stocks	695,680.00	Refunds to Policyholders	13,888.48
Cash in Banks	257,232.87	Miscellaneous Liabilities	3,369.96
Accrued Interest Receivable	43,356.62	Contingency Reserves	22,483.00
Net deferred and uncollected premiums ..	130,550.52		
Due from Reinsurance Company	181.89		
		Total Liabilities	\$5,207,785.98
		Capital	\$100,000.00
		Surplus	917,574.63
			1,017,574.63
Total Assets	\$6,225,360.61	Total	\$6,225,360.61

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually their total market value exceeds their amortized value. All stocks are carried at values prescribed by The National Association of Insurance Commissioners, which, in cases where there were market quotations, are substantially actual market values.

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CHRISTIANITY IS LIFE

By Bishop Creighton

CHRISTIANITY IS LIFE is a book on "this business of living." Here the bishop speaks forth and makes us think of our daily contacts with our fellow men, our friends and members of our family. How we can elevate ourselves and our deeds by following Christian concepts, putting into effect all those attributes taught us by our Christian Faith, are points outlined in these chapters. This is not a theoretical book. The author does not set up some goody-goody rule of life but speaks out from his heart, and gives some very plain and good advice for all members of society and especially for members of the Episcopal Church. Price, \$1.00.

POSITIVE TEACHING

By the Rev. Marcus Donovan

A Faith Press book by an author well known to American Churchmen. There are 31 short chapters covering belief in God, the Bible, progress after death, resurrection of the body, the sacraments, power of the Mass and of prayer, the holy Angels, sin and forgiveness, our Lady, and other beliefs and practices of the Catholic Faith. Price, \$1.60.

OUR GROUNDLESS FEARS

By Julian Carrow

A BOOK OF CERTAINTIES BEYOND REASONING. Here the author takes up our fears of loneliness and of inaction, our fear of suffering, our fear of death—and afterwards, our fear of calamities, our vagueness about God, and our fear of others. His last chapter is entitled "In Which the Matter is Concluded," and the author gives very practical advice to those who are doubtful as to what to do to overcome these weaknesses. Price, \$1.20.

AN OUTLINE of the CHRISTIAN YEAR

By Bishop Wilson

Beginning with the *Cycle of Life* in which he shows the rhythm which marks the order of God's Creation, the author devotes a separate chapter to the following: The Church Calendar, Advent, Christmas, The Epiphany, Lent, Easter, Ascensiontide, Whitsuntide, Trinity, Saints and Martyrs, Other Feasts and Fasts, The Church Cycle.

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A YEAR'S COURSE on the CREED

*By the Rev. G. J. Ince, A.K.C.
Chaplain, Ardingly College*

Comprises forty-six lessons on the Creed. Care has been taken to include as many passages from the Bible as possible to make full use of the Sacred Scriptures and also to realize that Catholic teaching is Bible truth. In the same way full use has been made of the Prayer Book.

Each phrase of the Creed is explained and each lesson sets forth the Aim of the lesson, with an Introduction, Presentation, and Conclusion. Use of a blackboard is suggested as a help in presenting the material in a vivid manner. Definitely Anglo-Catholic in teaching doctrine. Price, \$1.00.

ADVENTURE in the EARLY CHURCH

By the Rev. J. Hotine

This book, which follows the Christian Year, comprises a year's course of lessons on the Acts of the Apostles. Each lesson opens with four set questions with answers. The questions are further developed in detail and the summary is, of course, given as the "answers" to the set questions.

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